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Calvinist Mafia in American politics?

Robert VanderVennen

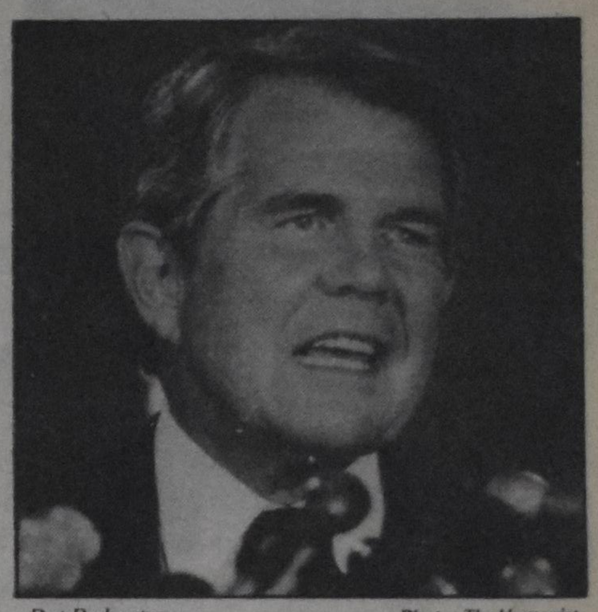
BUFFALO, NY — Calvinists are responsible for a shift among conservative Christians in America from political passivism, grounded in support for separation of church and state, to a political activism that wants to take political control and bring about an ideal Christian world, say humanistic leaders in the cover story of the May/June issue of *The Humanist*.

Their concern is highlighted by what Pat Robertson says about his interest in the American presidency. Robertson was a featured speaker in the 1987 annual convention of the National Association of Evangelicals held in March in Buffalo, New York, the home base of The American Humanist Association. Humanists came to observe, led by Frederick Edwords and Stephen McCabe, authors of the article and editors of *The Humanist*.

Edwords and McCabe take a look behind the political speeches to find out where Robertson and the Christian Right are coming from. Behind the scenes they find the Rev. R.J. Rushdoony [which they spell Rashdoony], a Calvinist intellectual who is a graduate of Westminster Theological Seminary and a dedicated follower of Dr. Cornelius Van Til.

It was Rushdoony who coined the phrase "secular humanism" in the 1960s and saw it as the cause of modern society's ills. Among the many who picked up on this idea were Francis Schaeffer and the New Right, like Falwell, LaHaye and others. This resulted in a dramatic switch in the agenda of fundamentalism from revivalism to political action, say Edwords and McCabe.

Pat Robertson came to the NAE convention with the text of Judge Brevard Hand's landmark decision of the previous day striking out 46 textbooks from Alabama schools because they taught, in his opinion, "the religion of secular humanism."



Pat Robertson **Photo: *The Humanist***

Power or rapture?

Robertson himself seems to have soaked up Rushdoony's Calvinism, according to *The Humanist*. At a press conference in Buffalo Robertson denied the charge that he had said that nuclear war with the Soviet Union was inevitable and would usher in the second coming of Christ, a view held by many

Continued on page 4 ...

Thinkbit

Some Calvinists believe that procrastination, not predestination, is the chief doctrine of the faith.

Adapted from *Presbyterian Record*

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Dutch cultural celebration to debut in Canada

Marguerite Witvoet

TORONTO, Ont. — Canadians will have a unique chance to experience Dutch culture this summer when *Holland in Canada 87* hits the streets of Toronto, Ottawa and Montreal. The festival, the largest celebration of Dutch culture ever held outside The Netherlands, will run from mid-May through mid-June.

Holland in Canada reciprocates the impressive Canadian cultural presentation that took place at the Holland festival in 1985 to mark the 40th anniversary of Canada's role in the World War II liberation of The Netherlands.

A menagerie of events

More than 80 per cent of the activity is in the performing arts. The centrepiece of the Festival is the extraordinary *Boulevard of Broken Dreams* — literally a "street" of tents, kiosks and coloured lights created in each city that the festival visits. The tents will house a menagerie of events, including theatre for adults and children, dance, classical music, jazz, rock and roll, video, as well as street performances and impromptu events.

In Amsterdam, the *Boulevard* began about 10 years ago, when artistic director Terts Brinkhoff experimented with mobile galleries and theatre events. The festival grew in popularity, and it now employs more than 200 people, including waiters, street performers and the Boulevard Orchestra. The annual summer event attracts thousands of spectators each night of its stay in

Continued on page 4 ...

Photo: Courtesy Toronto Free Theatre

Performers in The Netherlands Dance Theatre show muscular strength combined with graceful elegance.

Growing disparity creates food banks, CPJ told

Denyse O'Leary

TORONTO, Ont. — The recession never ended for thousands of low income Canadians. That's how Patrick Johnston, research director of the Ontario Social Assistance Review Committee (SARC) described his Cabinet-appointed committee's findings to Citizens for Public Justice at a meeting in Trinity Presbyterian Church in Toronto.

Their meeting, entitled Justice for All, focused the morning session on the work of SARC, which CPJ has been monitoring closely, since SARC's report, due in the fall, may have a major impact on the lives of thousands of Ontario citizens.

"Southern Ontario is doing very, very well economically," Johnston told the Christian group, "Unemployment in Metro Toronto is down to five to six per cent and yet we have on the other hand an increasing number of people lining up at food banks and people who are homeless. There is clearly something amiss. A large and growing number of people are not sharing these benefits."

Because of the growing disparity, in July 1986, the Ontario cabinet appointed the independent 12-member committee of lay people of various backgrounds, including a native person, a disabled a person, a municipal councillor, a business executive and a former moderator of the United Church, Clarke MacDonald. Over a 26-day period, the committee visited centres across Ontario and received 1,400 submissions, many of them from recipients of social assistance.

Uneven distribution

In a subsequent interview, Johnston explained that, in his committee's view, several factors have increased the disparity between the well-off and the poor in Canada. "The economic recovery has officially been achieved but the distribution has been uneven. So you find that the benefits achieved in Ontario do not alleviate the need for food banks in B.C."

Provincial welfare payments did not keep up with the cost of living. There was no inerease in Ontario for four years, until recently, so that aid recipients were falling behind the rising cost of living. A problem specific to the Toronto area, he said, is that "because the boom has been so great here, the downside is that the cost of housing is just phenomenal. People at the lower end of the economic scale are having to spend more and more money. In Toronto, the single most important reason for such extensive patronage of food banks is the incredibly high shelter costs."

Want to work

Citizens for Public Justice made a submission to SARC in January calling for a guaranteed adequate income and meaningful work opportunities. Johnston pointed out in his talk to the Christian group that its assumption that most able-bodied recipients want to work is well-justified. The way the system is structured, it is not in the interests of aid recipients to work, since they lose valuable dental, medical and prescription benefits if they take low-paying jobs. Johnston gave $7 an hour as the figure a sole support mother would have to achieve before it was worth her while to work.

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John Jackson: Safer alternatives to toxic waste disposal p.11
The wayward organist p.12
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Calvinist Contact

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Editorial

Facing a tidal wave of apathy

During the past few months my attention has been drawn to a specific concern some Christian leaders have about the next generation. They are wondering how they can keep the relay race going when the next batch of runners may not be there to take over the baton.

A group of school principals have asked me to speak on an apparent loss of perspective among young parents. They have found that many parents are concerned about their child's behaviour at school and about report cards, but they are not exactly lining up in front of the principal's office to get a look at the content or perspective of the courses being taught. That matter they are content to leave in the hands of the experts. One can just hear them answer to a voice from heaven — "Am I the keeper of my child's mind?"

Last week I was at a meeting of Christian editors and journalists. Brian Stiller of *Faith Today* commented on the kind of times we live in. "In the sixties," he said, "young people would study sociology, because they wanted to change society. This was the time of the counter culture. In the seventies, they studied psychology because they wanted to change themselves. In the eighties they study business and finance. There is no generation gap anymore. Children understand their parents perfectly well. They are both materialistic."

A report on a family workshop recently sponsored by the Committee for Contact with the Government (Council of the Christian Reformed Churches in Canada) reads: "The workshop participants were repeatedly made aware of the forces in North American society, fuelled especially by individualism and materialism, which tend to devaluate the family." The family, it seems, is under attack in ways it has never been.

Stay calm; be alert

Judging from these expressions of concern, something is definitely blowing in the wind, and the Christian community is well advised to pay attention. It should re-evaluate the way it is doing things individually and communally. No doubt, much of what is happening is happening on a large scale, cutting right across religious and cultural borders. This is a "time-spirit" phenomenon, and we need to realize the inevitability of drastic changes in attitudes and lifestyles. Unless the Christian community isolates itself completely (an undesirable option for most mandate-conscious believers), it will not escape the impact of this huge tidal wave.

What to do? The first rule of thumb is always; don't panic.

You could pull a dirty trick on your offspring and recreate the generation gap. If it is true that your children are turning into materialists, super-consumers ready for programming by high-tech marketing specialists, then you could always live an alternative lifestyle, making them very uncomfortable as sons and daughters. They might be embarrassed by your sober lifestyle, shamed by your unwillingness to continually expand your financial base and upgrade your possessions. They might even be intrigued by the way you dedicate yourself to the service of others, spell-bound by your unwavering pursuit of the Kingdom of heaven.

You could be stubborn about the fact that learning, working, recreating and loving are God's business, to the point that the next generation will get tired of trying to resist these strange reformational notions — seek first, seek first, seek first. Something may eventually shake them, may rub off on them, make them realize that the gods of this age have clay feet and runny noses.

See better

In the manner of speech I heard at the Gadhafi compound in Tripoli, you could shout: "Down with the imperialist forces of consumerism and the narrow-minded cult of selfism. Death to spiritual and cultural fatigue. Long live the reformation of human life and society. Long live the Kingdom of God."

On second thought, maybe you had better not. Take a leaf from your ancestors' book, written when times were just a little more sober — "never mind the rhetoric, just keep on ploughing."

The advice that Brian Stiller gave at the meeting of the Canadian Church Press could serve us well. He told us that we must see MORE than the world (human beings are more than mechanistic pieces of the universe), see DIFFERENTLY (events are not unconnected) and see FURTHER (life goes on beyond the here and now).

I would add to Stiller's advice a word of encouragement: keep the faith; share the vision. He who reforms last, reforms best. There's more than one way of skinning the secular cat. Sharpen your tools of communication, rethink the style in which you are accustomed to present your vision. Perhaps rethink some ideas you considered unchangeable and absolute. Maybe, just maybe what we are witnessing is not only a decline of faith, but a decline of the church's infidelity as well.

In the meantime, I will scratch my head to find out what to say to the principals.

BW

Letters

Wrong to criticize TV-preacher and choir

It came to my attention that [in C.C., Feb. 22, 1985 and May 13, 1987] you, as a Christian Reformed Church member and an editor of a Christian weekly paper, insulted and criticized the Rev. Richard De Haan and his choir. I don't know what you have against these people, or against their performance. But I think you are going a little too far, especially by putting it in *Calvinist Contact*. I don't think we should expect this from a man who professes to be a Christian.

In the first place, Rev. De Haan preaches the living Christ, straight from the Bible. Besides, he has never asked anyone for a nickle or a dime. In the second place, he will send his daily devotional (*Our Daily Bread*) to anyone for the asking.

Then about his ("no cavity") choir. Do you know Mr. Witvoet, that these young people sing to the glory of God in God's free nature? There are many people who like to hear him speak and love to hear this choir sing. I would like to ask you, have you ever said a prayer for this man and his choir? They are working for the Kingdom of God!

I know they are very neatly dressed and perform very nicely. But what would you like to see, Mr. Witvoet? A bunch of young people with long hair and long beards with a ribbon around their head, wearing tight jeans and picking a guitar?

I think you owe Rev. De Haan and his choir an apology, because they certainly do not deserve what you have said about them. And I don't like to read any more of this sort of criticism in *Calvinist Contact*.

Andrew Posthumus,
Desboro, Ontario

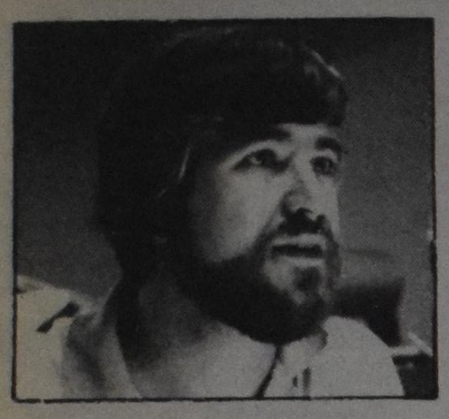
Needed: biblical and helpful insight

I am what you may call a second-hand or hand-me-down reader of *Calvinist Contact*. That's why you won't find my name in the list of your subscribers. I hope, however, that this won't preclude me from making a contribution to your letters column.

Reading Mr. W.A. Thysse's comments on the South African situation in *Calvinist Contact* of Feb. 28, 1987, left me with a sense of frustration — certainly not speechless, angry, upset, etc. as he hoped it would. I tried to figure out just what it was that he tried to tell us and finally came to the conclusion that it was simply this: a privileged minority, enjoying their privileges at the expense of an oppressed majority, is not likely to take the loss of these privileges readily — and neither would we if we were in the same situation.

More than anything this leaves me with a bit of a yawn and a so-what's-new. It certainly is not very helpful in arriving at a clearer insight in the problems of South Africa and a better understanding of biblically sound approaches to the solution of these problems.

JUST A MOMENT/HERMAN PRAAMSMA



"How wonderful it would be if people in the Christian church would know each other in such a way that they could always deal sensitively, wisely and correctly with one another!"

It is very difficult to form an adequate picture of people you haven't met. It is even harder to understand what motivates them unless, apart from merely having met them, you have also taken the trouble and time to *really* get to know them.

Each person carries their own baggage — background, experience, individual character, foibles and the like — differ from person to person. What may be a logical, natural response to one, may seem absurd or impossible to someone else. What the one takes in stride may prove to be an insurmountable psychological barrier to the next. Once you get really close to a person you may be able to begin understanding his or her responses, even to the point of being able to predict them at times.

I suppose that one of the greatest frustrations faced by a pastor is making reports to consistory about "difficult cases." Reports usually require relative brevity; they take place not only in the absence of the person discussed, but often in the absence of a true personal *knowing* of the person involved. People are usually quicker to pick up on the "facts," than on the subtler points of personality structure, debilitating past experiences, mental blocks and the like.

If only all of consistory could have experienced the *person;* if only you could show them a video of the last encounter you had together, so they could pick up on what is often so difficult to put into words.

A sympathetic understanding and wise decisions are not always easy to come by. "Why doesn't this person just do this ... or try that?" "Pastor, you should have said to her that she simply must ..." "Consistory must do something about it ..."

How wonderful it would be if people in the Christian church would know each other in such a way that they could always deal sensitively, wisely and correctly with one another!

How wonderful if I possessed that insight, for things are not always black and white or easily resolved by consistorial vote.

The Bible says that there is only One who knows the heart, and that He not only judges us fairly, but with compassion. If that should teach us anything, I guess, it should be humility over against Him and over against each other.

And then it's all right that I'm not always so wise, or that we don't always know quite what to do, as long as we walk in love and in the desire to show the compassion of God in our dealing with each other.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church, Rexdale, Ontario.

Longer Letter

Christians should not promote nuclear energy

I agree heartily with Dr. Robert E. Jervis who believes that "the ethical issues of large-scale technology are too important to be left to the scientists and engineers" (C.C., Apr. 3, 1987). Unfortunately, however, C.C. is not helping its readers to make an informed stand on this issue in the article "Christian scientist promotes nuclear energy."

The article quotes Jervis as saying, "Energy generated from nuclear reactors is the safest, cleanest and cheapest means of generating electricity on a large scale today." I accept the fact that there are still people (even scientists) who still make these claims. But your readers would be much better served if they could have the facts and statistics on which that judgment was based. It would then be possible for other readers to judge the merits of his judgments and to expose the fallacy of his arguments. An informed discussion would then be possible.

As it is, many readers are likely left with the reaction of not knowing which expert to believe. If Jervis failed to provide relevant facts to substantiate his thesis in his speech, he has no credibility. If you failed to pass them on, you failed your readers (the few facts you gave are totally inadequate).

These are some questions I have:

I would like to know what Jervis means by "clean." Does he refer to a lack of *chemical* pollutants? If so, is the claim that nuclear energy is "clean" not merely a way to side-step the fact that nuclear energy has the potential of unleashing into the environment some of the most dangerous radioactive substances known to humans? And ought we not to address thermal pollution as a serious environmental hazard? It is quite possible to have a perfectly "clean" world which cannot sustain organic life!

What costs are included when arriving at the conclusion that nuclear energy is the "cheapest?" Does this include ALL costs to society *for plants built in 1987,* including 1. the politically just and appropriate short-term and long-term management of nuclear wastes for many generations, 2. the economic losses (crops losses), health care costs and clean-up costs resulting from a melt-down or other less serious disaster, (whether these costs are born by the manufacturers and producers as they should be, or by society) and 3. research and development costs (past and future)? Considering the size of nuclear power plants, we ought really to include transmission cost of the electrical energy and determine the cost per kwh at point of use.

What alternatives does Jervis consider? He states that coal-burning generators are the major alternatives to nuclear power. This is certainly true if we think of base-load production of kwhs of electrical power. However, what we really desire in our society are such conveniences as space heat, light, dry clothes etc. which need NOT be provided by electrical energy. There ARE alternative ways to provide these to us. Conservation, properly insulated homes and other forms of energy can greatly lessen our dependence on kwhs of electrical energy — whether nuclear or coal generated. Space heating by electrical energy, for example, is a very highly inefficient waste of energy!

Finally, how is the question of safety addressed? What assumptions are made with respect to the reliability of long and short-term storage of nuclear wastes and their transportation? How often does Jervis anticipate a melt-down and how does he project its effect on nearby population centres?

Third-world bombs

To add some perspective to this issue, I would like to take note of another article in the same (Apr. 3) issue of C.C. I refer to the article on page 17 in which we find out that the world faces a real threat of an "Islamic (nuclear) bomb" in Pakistan. Stan de Jong comments, "One wonders what the relations (between India and Pakistan) would be today had the Dutch police been able to apprehend Dr. Khan before fleeing The Netherlands."

I suggest that this would probably have delayed Pakistan for a short while. However, had all the nations of the first world refused to develop "peaceful" nuclear technology and abandoned nuclear energy development, Pakistan could not have built its gas centrifuge factory.

Without nuclear energy technology, shared by the first world with the third, it would have been impossible for India to develop its bomb in 1974 and for Pakistan to develop its bomb in 1987! As it is, the presence of "peaceful" nuclear energy technology has allowed India and Pakistan to develop their bombs.

The fact that these two third-world nations (which ones are next??) now have access to nuclear bombs has made the world far less safe. It seems obvious that third-world nations are much more likely to USE their nuclear bombs than the USA or the USSR. This whole situation could have been avoided (for a very long time!) were the first world to refuse to develop and share such technology. The suggestion that "you cannot stop technological development" indicates a desire to avoid responsibility for its disastrous effects. It is NOT a viable counter-argument.

Since as Christians we are called to have responsible dominion over God's creation, we should repentently admit our colossal blunder in developing nuclear energy technology and to urge its abandonment as quickly as is reasonably possible.

Jake Binnema,
Dresden, Ontario

Mr. Thysse wants to shock us into a better understanding of what majority rule means ("could mean" would have been a better way of putting it) and for an analogy turns to the World Council of Churches, a body without decision-making powers and of which the Christian Reformed Church is not a member. The analogy is so far out as to be preposterous and lacks any credibility.

If Mr. Thysse wishes to bring a church organization into the picture, he might consider the World Alliance of Reformed Churches and in particular its leader, the Rev. Allan Boesak, who has some very pertinent and much more helpful things to say about the South African situation — in particular to Canadians of Dutch heritage and of Reformed faith.

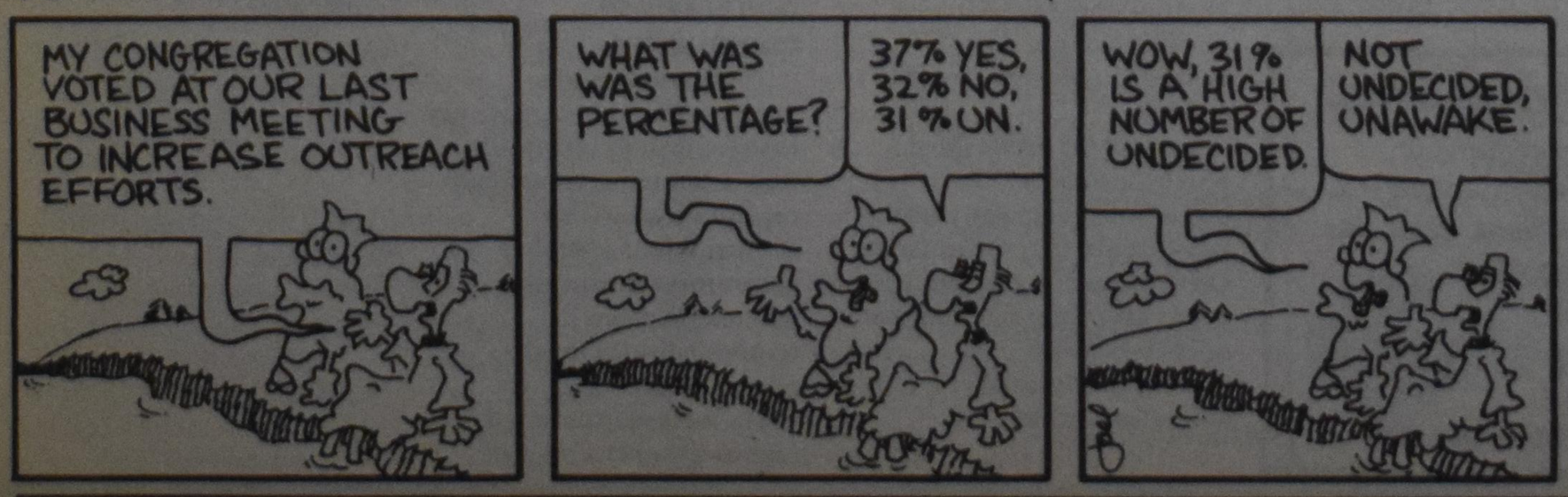
John Meyer,
Nepean, Ontario

Wants own subscription

I have been going to Redeemer College and have become quite interested in your magazine. I have really enjoyed it. Please find enclosed a cheque for $25 to cover the cost for a year's subscription.

Susan VanderSpek,
Exeter, Ontario

Pontius' Puddle


MY CONGREGATION VOTED AT OUR LAST BUSINESS MEETING TO INCREASE OUTREACH EFFORTS.
WHAT WAS WAS THE PERCENTAGE?
37% YES, 32% NO, 31% UN.
WOW, 31% IS A HIGH NUMBER OF UNDECIDED.
NOT UNDECIDED, UNAWAKE.

News

Dutch cultural celebration to debut in Canada

Members of the Nederlands Kamerkoor appear to be happy to come to Canada. Photo: Courtesy Toronto Free Theatre

... continued from page 1.

Amsterdam, and will make its North American debut this summer in Amsterdam's twin city, Toronto.

Dance-lovers will have a chance to participate when *The Boulevard Orchestra* performs nostalgic dance music in an antique Belgian-made tent of mirrors and chandeliers. In another tent, *Honourable Members,* a musical comedy satirizing the story of two lovers who belong to opposing political parties, will include videos of House of Commons proceedings in Ottawa. A dance piece, *Atwood M/Murder in the Dark,* based on poems by Margaret Atwood, will be staged in the opera tent. Canadian performers will also take part in the *Boulevard*. Tickets for the various events range from $1 to $10.

Other exhibitions will showcase contemporary Dutch artists who work in jewelry, architecture, photography, film, prose and poetry. Several workshops, planned for October, will focus on youth, minorities and the handicapped, using Dutch examples of dealing with these social issues.

Three other main cultural events will accompany the *Boulevard* in the *Holland in Canada 87* festival.

De Mexicaanse Hond (The Mexican Hound) will be the first event in the festival. The surrealistic/dadaistic group, named after the peculiar whining howl accompanying early Dutch radio broadcasting, will perform a comic treat, *The Innocents* from May 27 to June 7 at the Toronto Free Theatre. The combination street-theatre group and small band is known for their highly original and inimitable way of integrating mime, theatre, sketches and music. They have been compared to Beckett and Pinter, to Monty Python and Charlie Chaplin.

Musical delights

The Netherlands Kamerkoor (The Netherlands chamber choir) is an *a cappella* group whose repertoire ranges from 15th- and 16th-century works to newly-commissioned modern works. Since 1980, the choir has operated without a permanent conductor. Though this is considered artistically dangerous (i.e. no trainer = no standard or "personality"), national and international acclaim has proved the contrary. The choir has aroused excitement and admiration for its pure voices and detailed phrasing wherever it performs.

The choir will perform at Roy Thomson Hall on June 12, and will be led by Ton Koopman, baroque specialist from The Netherlands. Koopman will also accompany the choir on a rare baroque organ which is being shipped from Holland for the tour.

Contemporary dance

Another great performance to catch at the festival will be The Netherlands Dance Theatre at Ryerson Theatre in Toronto on June 13. The company was founded in 1959 when a group of rebel dancers, choreographers and a business manager, anxious to break away from traditional dance, decided to explore the structure of contemporary forms. Today, NDT combines classical with modern dance, and is choreographed by Jiri Kylian, whose "Transfigured Night" delighted National Ballet of Canada audiences for the past two seasons and whose "Forgotten Land" is slated for its 87/88 season.

In Toronto, the performing arts portion of *Holland in Canada 87* will be held from May 28 - June 14; in Montreal from June 9-12; and in Ottawa from June 15-20.

In Toronto, the *Boulevard of Broken Dreams* will be situated at Harbourfront from June 5-14; and in Montreal from June 17-28 at Parc Lafontaine. In Ottawa, certain elements of the Boulevard will be presented at the National Arts Centre from June 15-20.

As for whose who are looking forward to some *echte Nederlandse cultuur,* be forewarned: all performances will be in English.

Calvinist Mafia in American politics?

... continued from page 1.

premillennialists. Robertson says he has recently said the opposite of that on the "700 Club." *The Humanist* worries that he has changed his mind, and that this change can evoke a conservative Christian landslide to Rushdoony's views.

Rushdoony and his Christian Reconstruction school of thought want to see a Christian theocratic society based on the laws of God. They hold to postmillennialists, a view that expects the end of the world after the reign of Christ on earth for a thousand years. This calls for Christians to be busy taking steps toward the establishment of Christ's Kingdom on earth. In recent decades not many people have been postmillennialists.

In contrast to this is the premillennial view, held today by an estimated 40-million conservative Christians in the U.S. According to this view, popularized by Hal Lindsey, the world will end very soon and Christians will be taken out of the world in the rapture. If you hold this view, you will be trying to save souls from destruction, not trying to build Christ's Kingdom with the help of politics.

Calvinist leaven

The National Association of Evangelicals, with a constituency estimated at 15-million, is predominantly premillennial. It has a strong tradition of avoiding politics. But to this annual convention they invited not only presidential aspirant Pat Robertson but also U.S. Attorney General Edwin Meese who, says *The Humanist,* "... offered a detailed biography of John Witherspoon, an overlooked colonial Calvinist minister who, Meese argued, saw the value in a closer connection between church and state."

Perhaps the public should watch the coming U.S. presidential campaign with the question in mind of whether the Calvinists are taking over. It's been a long time since we heard a debate between premillennialism and postmillennialism.

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Committee wants integrated focus on family

Aileen Van Ginkel

PARIS, Ont. — While the Committee for Contact with the Government (CCG) of the Council of Christian Reformed Churches in Canada has in the past submitted statements to the government on abortion, pornography, child sexual abuse and child care — all of which are related to family life — the statements have tended to come out in a somewhat piecemeal fashion. For this reason CCG hosted a "facilitated workshop" revolving around family life issues on Apr. 9-11, 1987.

Twenty people, including members of CCG, were asked to reflect on 1) key influences shaping family life in Canada, 2) "keystones" of a healthy family, 3) a vision for how public policy might be formulated to strengthen family life, 4) obstacles to the realization of that vision, and 5) actions and strategies which CCG might take to deal with the obstacles.

CCG members hope that the workshop will stimulate the formulation of an integrated approach to such issues, and will allow CCG to act in anticipation of government measures, rather than in reaction to them.

Emphasis on community

Those attending the workshop discovered that a key to strengthening family life may be bolstering community organizations, so that communities, rather than government bureaucracies, may take on more responsibility for family-related needs.

The workshop served to reinforce the perception of those who attended that the most basic challenge which Christians face when dealing with family life policy is the redirection of societal values. The workshop participants were repeatedly made aware of the forces in North American society, fuelled especially by individualism and materialism, which tend to devalue the family.

Many resources

One of the most encouraging aspects of the workshop, especially in view of the tremendous task which CCG sees ahead of itself, was the fact that there are so many resources available to CCG within the Christian Reformed denomination.

As the chairman of CCG, Reinder J. Klein, put it, "It helps us immensely to know that there are people out there who can help us and who will stand by us in our efforts to bring God's Word to bear on public policy as it relates to family life in Canada."

Any persons with an interest and/or experience in family policy are encouraged to contact Aileen Van Ginkel, CCG's Research/Communications Associate (address: 11A Laws St., Toronto, ON M6P 2Y8; telephone: (416) 766-9431).

Pressreview

Carl D. Tuyl

Going once, going twice, sold to the country in the South this big chunk of Canadian economic sovereignty. Next on sale for the price of Bourassa's signature: most of what makes our federal system tick. Going once, going twice — sold, and lets count the votes.

The opposition danced around the whole thing as if they were walking on cracked soft-boiled eggs. Nobody wants to offend the voters in "la belle province." Turner, privately that is, offered the best political comment at the Parliamentary Press Gallery's dinner when he delivered the following line: "Broadbent reminds me of a veterinarian who is also a taxidermist. Either way you get the dog back." Turner takes no chances either.

★★★★

The emergency debate on farm policies came to an untimely end by some parliamentary quirk, and the boring speeches on the death penalty continue to be heard in an almost deserted House. The government continues its efforts to control the flood of pornography that enters our country. Much of that filth is produced in Denmark and The Netherlands. The opposition was worried that the proposed legislation would be too prudish. Well I say, if such a bill has to lean at all in a certain direction, let it lean into the direction of prudishness. Better than giving the filth producers a loophole. The kind of dirt that is in circulation now provokes any half decent person to nausea. So let's get on with that bill!

★★★★

A hearty welcome from here to Madam Justice Claire L'Heureux-Dube who was sworn in as a judge of the Supreme Court. Good for her, and good for us. The lady, by the way, was hard at work at her desk 30 minutes after the swearing in ceremony. Another woman in office! Next the Rotarians, who still toast the queen with water, will recognize that there are women in this world. Don't hold your breath though!

★★★★

Bob White, who almost singlehandedly led the auto-workers out of the union of bondage into the freedom of the CAW, carved another notch in his union stick by getting the Newfoundland Fisherman, Food and Allied Workers to wave goodbye to the International, and join his CAW Solidarity for ever! What is Bob White, hero or villain? In my little red book he is tentatively in the former category. Tentatively though!

★★★★

Insistence on Canadian sovereignty in the Northwest Passage remains a pesky issue for the government. Everybody knows that both the Americans and the Russians use those waters as if they were their own backyard swimming pool.

★★★★

Does everybody know why Broadbent is so much in favour of a national day care program? He wants to get rid of Sven Robinson. (Remember the Reagan heckler?)

★★★★

The peripatetic Pope was in West Germany doing what the Vatican did not dare do 50 years ago: define the Nazi movement as one of the wiles of the devil. He also made some conciliatory remarks in the direction of Lutherans and perhaps all protestants.

★★★★

If brought to fruition, the proposed nuclear arms limitation, will involve scrapping all short-range missiles within a year after signing the agreement. There are intense discussions going on between the Western European countries about this possibility. The NATO countries see the denuclearization of Europe as a destruction of military balance.

★★★★

And here is a chance for unemployed couples: The PTL (Pay the Leader) is seeking a new host pair. Requirements are few and the salary will suffice. Talk about a lost cause!

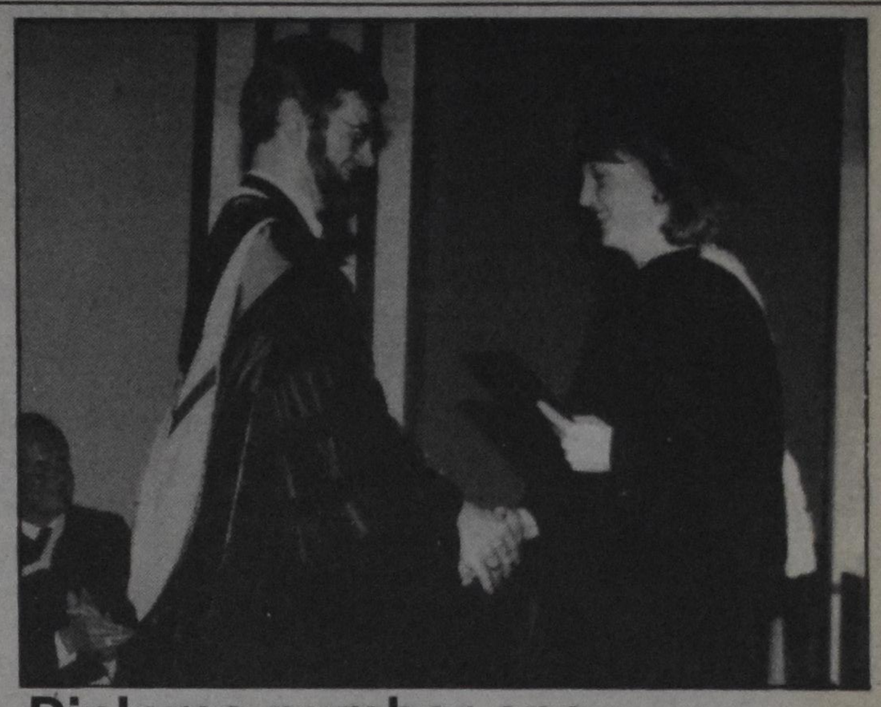
★★★★

Hockey players, generally not known for their ability to articulate philosophic concepts, can nevertheless deliver themselves of profound statements. I listened to a hockey player being interviewed on CBC, and the young man stated that home ice was a great advantage, especially at home. Think about that, will you.

★★★★

And for those who wish to observe anniversaries, I record here that on May 29, before the hour of noon, in the year 1619, the Synod of Dort adjourned. A minister of that city — D. Balthasar Lydius — preached the concluding sermon on Isaiah 12:1,2,3. The work of this synod — The Canons of Dort, among others — is about as popular as cold porridge even among Reformed believers. It seems people prefer the PTL-kind of religious diet. You don't have to think, only pay the leader!

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.



Diploma number one

EDMONTON, Alta. — Ms. Emily Virginia Knoop, of Edson, Alta., proudly accepts her Bachelor of Arts degree and congratulations from the President of ***The King's College,*** *Dr. Henk Van Andel. Knoop's diploma, the first EVER awarded by the college, was the first of four BAs awarded at* ***The King's College's*** *1987 convocation held on Monday, Apr. 27, 1987. The other three recipients were Ettina Tolkamp, Francis Ruiter and Ellen VanderKloet. The convocation speaker, The Honourable David Russell, Deputy Premier of Alberta and Minister of Advanced Education, looks on proudly.*

Awards were presented to graduates as well as to diploma recipients. The Governor General's Award for academic excellence to Ellen Vanderkloet; the Jubal Award for music to Harvey Klok and Ettina Tolkamp; and the Charles S. Noble Award for leadership to Marian (M.J.) OpdenDries and Robert Wagenaar.

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Growing disparity creates food banks, CPJ told

... continued from page 1.

But unfortunately, most of the "job opportunities" available to unskilled workers in Toronto are in the minimum-wage service sector. In any event, he explained, one-third of Ontario's aid recipients are disabled and one-third are children.

Church advisors a help

One unique feature of SARC is that it has the assistance of a number of Christian churches in formulating its policies. Gerald Vandezande, public affairs director of CPJ, helped assemble a faith advisory committee of Christian groups, which became known as the Interfaith Social Action Review Coalition, which will be drafting a Vision and Values statement that will become part of SARC's report to Cabinet.

Asked whether government committees usually got help from churches, Johnston replied, "To be honest with you, I don't think it is [usual]. It is an idea we developed ourselves. I'd certainly recommend it to other committees and Royal Commissions. They've been particularly helpful fleshing out basic principles and value assumptions, which is one of the tasks assigned to us by the government."

One issue the committee will have to deal with is the relationship between the role of churches and that of government in social welfare, Johnston said. Should churches be running food banks? Has it become a vested interest, with jobs at stake? Is it good social policy to encourage this approach? All these questions must be answered in the fall report.

Denyse O'Leary is a freelance journalist who lives and works in Toronto.

Church

Marguerite Witvoet, page editor

Ingenuity required in Fulani evangelism

KUDUNA, Nigeria — Bringing God's Word to the semi-nomadic Fulani tribe in Nigeria is no easy task. The tribe members cluster in clans of about 50 people and move from place to place with their cattle. They stay in one place until the cattle deplete the grass and water and then pack up and move.

That nomadic nature of the Fulanis ruled out conventional missionary approaches and church planting for some time. Baptist missionaries first made contact with the shy tribespeople as they camped in the bush or within reach of towns.

Missionary Paul Burkwall witnessed for some time to interested tribe members and, four years ago, when 17 professed faith and were baptized, they organized the first Fulani-speaking Baptist congregation, Jerusalem Baptist Church.

The Fulani Christians construct a portable grass structure which is carried from place to place as they move to new grazing sites. The woven mat walls are topped with a grass roof.

The temporary structure is sometimes created between two encampments and is thereby accessible to more people. One such church, Nazareth Baptist Church, was recently organized and currently serves two encampments.

Fulani churches are literally on the move!

New Catholic tribe is traditional but non-sexist

WASHINGTON, D.C. (EP) — A new translation of the Bible published Apr. 4 moves away from "sexist" language, but in general is more traditional in phrasing and tone.

The new translation retains all-male references for God and Jesus, but drops the use of "man" or "men" when used to refer to people in general.

For example, the previous rendering of Matthew 4:4 was: Jesus replied, "Scripture has it: 'Not by bread alone is man to live but on every utterance that comes from the mouth of God.'" The new version says: "He said in reply, "It is written: 'One does not live by bread alone, but by every word that comes forth from the mouth of God.'"

In another controversy, the editors changed a passage listing people who won't inherit the Kingdom of heaven. Rather than merely saying "sodomites," the new version says "boy prostitutes, nor practicing homosexuals." The editors say the more detailed wording is closer to the original language.

Crossroads withdraws from Vision TV

Crossroads Christian Communications Inc., best known for the daily television program "100 Huntley Street," has withdrawn from the application for a national satellite religious television service for Canada.

Crossroad's president David Mainse cited a serious drop in income as a result of the current scandal in the United States, and the present prevailing attitude toward television ministries in the unanimous decision of the Crossroads' Board of Directors not to proceed with the licence application.

C.C.C.I. sponsored the highly successful Pavilion of Promise at Expo '86 in Vancouver and the Crossroads' Board of Directors said the need to fulfil current financial obligations was further reason for not proceeding with the involvement in the satellite network application.

Consistories are reminded to send Calvinist Contact items for the church news column. This is a free service.

Rime or reason

Lucy, who without constraints
somewhat bold and tough is
says that she is now against
having men in office.

Sy Nodd

Church news

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Pastoral Pondering

The Samaritans: too close for comfort?

Herman van Niejenhuis

In his recent book, *Irony in the Fourth Gospel*, Paul D. Duke writes:

"Scholars and critics who quest after ironies in the text are prone, once they have caught the thrill of the hunt, to become downright intoxicated — not only bagging their limit, so to speak, but opening fire on everything that moves.

"Numerous undisciplined discussions of this or that development ... reveal more creativity from the critic than from the author."

If we would substitute the word: "Samaritanisms" for the word "ironies" in that quotation, we would have the beginnings of an answer toward assessing the value of many recent Samaritan studies. Many of those studies accept the Samaritan's self-understanding, uncritically by and large, as truth, while declaring "open season" on the historical perspective of the scriptures. Meanwhile anything that smells Samaritan in the New Testament is "bagged" for the cause!

The trouble is that the value of the Samaritan literature has been greatly inflated. The bulk of it is not very old. The primary historical documents (named: *Samaritan Chronicle*) date back no farther than the 12th century A.D. According to a consensus of scholars it is "full of vagueness and inaccuracy"; not that this stops someone who is already intoxicated!

In all fairness to the Samaritans, however, most of their sacred books were destroyed during the 2nd war with Rome (132-135 AD), making their memories and oral tradition the foundation of their history. Of course, even though memories have a way of making the past look almost perfect(!), they usually do contain some core of the truth. But the dating issue by itself makes it rather difficult to swallow the Samaritan's own views of their origins, for example, completely.

There is one important exception to this "dating game," and that exception is their scripture. The Samaritan Pentateuch (SP) has been around much longer. A Greek translation of it (Samaritikon) was cited by the "church father" Origen in his *Hexapla* (200-250 AD), and the earliest manuscripts of the SP suggest that it was compiled somewhere around 100 BC.

In other words, to make a blanket negative judgment on the varied Samaritan theses I have mentioned in these weeks is also inappropriate. There is room for some negotiation.

For example, the New Testament gives plenty of indication that there was extreme hostility between the Jews and the Samaritans during the first century AD John 4 says: "Jews have no dealings with Samaritans." The question is: "Why?" The underlying cause of the hostility is not easy to pin down. Was it because they were so far apart (theologically) or *because they were so close?*

An appendix to the Babylonian Talmud asks: (and answers)
"When shall we take them back?
When they renounce Mount Gerizim
and confess Jerusalem
and the resurrection of the dead."

What is interesting about that interchange is that it mentions nothing about the law. It didn't need to. The Samaritans were law-abiding: more scrupulous in their observance than the Pharisees — as even modern-day Samaritans will demonstrate. As for the resurrection, the Samaritans came to accept it a little later than mainstream Judaism — sometime between the first and fourth centuries AD — but even the Sadducees were never ostracized for denying it during this time. The crucial difference seems to lie in the "rival" temple. However, there is good evidence for other Jewish "temples" outside of Jerusalem during this time: at Elaphantine and Leontopolis in the diaspora.

In other words, it is not all that clear where the crucial point of departure was ... unless, the Samaritans were hated not because they were so far apart from orthodox Judaism but because they were ultra-ultra-orthodox-with-a-few-quirks! Everyone knows how easy it is to hate brothers and sisters who are even *more* conservative than you. Molehills get turned into mountains! It is easier to love one's far-away enemies than it is to love one's near-but-different relatives!

Herman van Niejenhuis is pastor at Bethel Christian Reformed Church in Saskatoon, Saskatchewan.

Presbyterian Comment

Robert J. Bernhardt

Is there a Christian response to current issues?

As I travel about the community it is not unusual for people, hearing that I am a minister, to begin a conversation by asking, "What does the church think about ...?" In that blank you can insert any one of a number of contemporary issues as varied as capital punishment, immigration laws, acid rain or nuclear disarmament.

Although people may sometimes want to know what the Presbyterian Church in Canada, as a particular denomination, has to say about the issue, they are usually really asking a much more general question. What they really want to know is simply, "What do you church-going people think about this matter?"

In one sense that is a difficult question to answer. Even if one's denomination has made some pronouncement on the subject it is sometimes doubtful whether that official opinion really represents very accurately the individual opinions of the general membership. It is even more difficult to know what church going people in general think about such matters. The Christian community (fortunately) does not resort to public opinion polls with the enthusiasm that the political community does. Indeed, who does know what "most" church people feel about such current issues.

In search of a distinctive viewpoint

It is my preference in such a situation to respond to the questioner by trying to identify the concerns that are part of a distinctly Christian response to the issue. It strikes me that the very nature of the question suggests that the inquirer believes that "church" people have some distinctive or unique viewpoint. Unless the question is conveyed in an obviously antagonistic tone, it is surely to be regarded as an honest and simple request to know what that unique "church" perspective really is.

Sometimes I wish that the church itself appeared more convinced about the existence of a distinctive Christian viewpoint. So often it seems that the church is content merely to add its voice to others in the community which happen to support a similar course of action. The world hears only that the church is in favour of this or opposed to that. No clear reasons are given to explain why Christians feel the way they do. That ambiguity is heightened when churches join in common causes with non-church organizations and pressure groups.

Church offers no unique viewpoint

It seems difficult to understand why the church is so hesitant to explain why it believes and acts the way it does. Ironically the voices representing the wide variety of pressure groups within our society are not at all bashful about stating the non-religious arguments which lie behind their pronouncements. When the church makes common cause with such groups without any clear declaration about the distinctive reasons that cause it to do so, it must be expected that the world will be thoroughly confused. The reasonable conclusion is that the church has no unique viewpoint to offer.

It is truly unfortunate that even the official pronouncements of various church denominations on the pressing social issues of our day often read as though they could have been written by a socially-concerned non-believer. Token references to God or pious references to Christian compassion are not sufficient to change that. If Christian denominations have some word to say to our age and the social concerns that confront it, that word must be clear and unambiguous.

From personal experience I believe that there are a number of people in the community who genuinely want to know whether the Christian faith offers any helpful response to the issues that concern them. How sad it will be if that request goes largely unanswered.

We need not be hesitant to declare why we look at the world and its problems in the way we do. This is not a time to be embarrassed to share a distinctively Christian outlook on what is happening in the world. Although Christians will not always agree with one another's conclusions, if their opinions are accompanied by a clear statement of the biblical reasons that lead to them, few people will be too confused.

Can it be more coincidence that at this same point in time the church frequently laments its declining influence in society.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

American missionaries barred from Lebanon

BEIRUT, Lebanon (EP) — American missionaries have left Lebanon in obedience to the U.S. State Department's order barring all U.S. citizens from that war-torn nation. But while the missionaries have come out of Lebanon, Lebanon is still with the missionaries.

"The perspective of people outside the country is so different from our perspective," explained Pete Dunn of Alabama, who has been a Southern Baptist missionary in Lebanon since 1968. "We live among the people. We eat Lebanese food. We cry with them when they hurt. We go to the hospital and visit their sick. We go to the weddings. And they come to us. I respect my government. Maybe they are looking at other factors I'm not exposed to. But right now, I believe the order was unwarranted."

"I can't imagine not coming back to Lebanon," added Dunn's wife, Pat.

Francis Fuller of Arkansas, who has spent 16 years of her 23-year missionary career in Lebanon said, "I feel my roots are here. I want to come back as quickly as possible."

Missionary sending agencies, including the Southern Baptist Foreign Mission Board, had petitioned the U.S. government for an exception which would allow missionaries to remain in Lebanon. Those petitions were denied, and William Wharton, director of citizen appeals for the State Department, said, "To allow the people to stay over there on valid passports would not really be consistent with our responsibilities to safeguard the safety and lives of U.S. citizens."

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CRC responds to food shortage in Mozambique

GRAND RAPIDS, Mich. (CRWRC) — A $30,000 grant from the Christian Reformed World Relief Committee (CRWRC) is providing food for some of the acutely hungry in Mozambique, East Africa.

Released in late April, the funds are supplying maize, maize meal, oil, milk powder, dried fish and red beans for the people of Niassa Province in northern Mozambique. Purchase and distribution are through the Christian Council of Mozambique, which made the urgent request, aided by the Mennonite Central Committee (MCC), a reliable CRWRC partner agency.

Drought, war and isolation have severely disrupted food production in Mozambique since 1980. Now more than a million of its 15-million people are refugees. Over one-third of the population lacks sufficient food or resources to acquire it. According to the Council, this situation demanded immediate response to avert a crisis.

CRWRC will record the number of people served as MCC reports come from the site.

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Education

Robert VanderVennen, page editor

Christian teacher education coming of age in Canada

Robert VanderVennen

A dynamic new move is underway to prepare teachers for Canadian Christian day schools right in Canadian Christian colleges.

If the single most important ingredient in distinctive Christian schooling is the Christian insight and sensitivity of the teacher, then the Christian academic education of new teachers should have the highest priority. From that point of view, prospects for Christian day school education in Canada are brighter than ever.

As recently as five years ago teachers in English-speaking Protestant Christian schools needed to take their college degrees and professional education studies either at secular universities and teachers colleges in Canada, or at Christian colleges in the U.S. The secular schools left the teachers weak in the Christian insight needed for teaching. The American education did not equip teachers well for Canadian schools and gave problems with teacher certification.

Today four colleges plus the Institute for Christian Studies have professional-quality teacher education programs in place. The four colleges are the Canadian Reformed Teachers' College in Hamilton, The King's College in Edmonton, Redeemer College in Ancaster, Ontario, and Trinity Western University in Langley, B.C. The last three college programs are so new that they do not yet have any graduates.

Canadian Reformed Teachers College

The "oldest" of the teacher education programs graduated its first students in 1984. The college was started to prepare teachers for the approximately 20 Christian schools in Canada that are related to the Canadian Reformed Church. Only students from that denomination may attend, with exceptions granted by the board. Enrolment has been steady at about 20 students, with six or seven graduating each year.

The college has two programs. One requires three years and is for students who have completed high school with senior matriculation. Graduates receive the Diploma of Teaching. The other is a one-year program for students who hold a university bachelor's degree. Its graduates receive the Diploma of Education. Neither prepares the teacher for provincial certification.

The college has three full-time teachers, all of whom are professional educators with master's degrees, plus four part-time teachers. A strength of the program is a great deal of exposure in the classrooms of Canadian Reformed schools, 4-10 weeks each year, starting already in the first year. Mr. T.M.P. Van der Ven is the principal.

The King's College

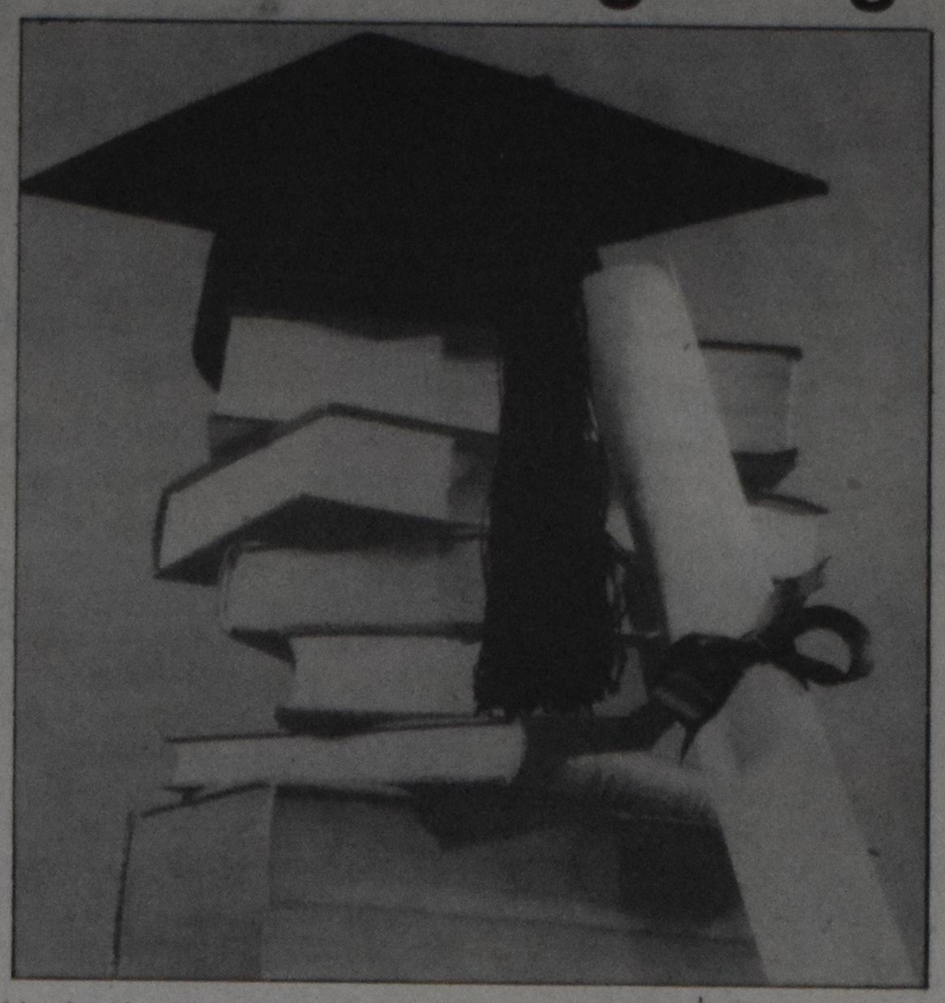
Of the degree-granting Christian colleges, The King's was the first to start instruction in education, with the appointment of Dr. Robert Bruinsma. Since that time Dr. Alyce Oosterhuis has joined the faculty and serves as Director of the program.

Because The King's received its degree charter only a few weeks ago, its teacher education programs all require transfer to another college or university. It has three transfer programs. Students aiming for high school teaching or work in special education attend The King's for one year and then transfer to the University of Alberta or another Canadian university. Students in general elementary education can take two years before transferring.

It is also possible for education students to spend three years at The King's before transferring, which would give an enriched background but probably some loss of transfer credit. An attractive possibility now that The King's can grant the B.A. degree is for students to complete that and then move to Trinity Western University for a two-year co-operative program that brings full certification and the B.Ed. degree.

Redeemer College

Redeemer and The King's



both offer education courses to students in their first year, which is not common in Canadian universities but has its strengths. The Redeemer program is a co-operative program with Calvin College. Students graduate from Redeemer with the Bachelor of Christian Studies degree and then transfer to Calvin College for one year of study. The year at Calvin includes directed student teaching in both Michigan and Ontario. It gives students a Calvin degree in addition to the Redeemer degree, and qualifies them for Ontario or Michigan certification, as well as the Ontario Christian Teachers Certificate. Redeemer students can study either elementary or secondary education.

Mr. John Vriend, former principal of Beacon Christian High School in St. Catharines, is Director of the program.

Trinity Western University

The newest teacher education program belongs to the oldest of today's independent Christian colleges, Trinity Western University. One year ago Dr. Harro Van Brummelen accepted an appointment to start a teacher education program at TWU, which was founded in 1962. Just a few weeks ago the university unveiled a two-year post-degree program for the Bachelor of Education degree, whose graduates will be certifiable in all Canadian provinces. Students who receive the three-year bachelor's degree from The King's or Redeemer, for example, can then go to Trinity Western and in two years receive the B.Ed. degree. TWU students can major in elementary education as part of their four-year TWU B.A. degree.

The TWU education program is also a co-operative program, in this case with Simon Fraser University. Until TWU has its own complete program, a final year of professional educational study at SFU is needed for students to qualify for certification.

Trinity Western's teacher education program will prepare many of its students for public schools as well as for Christian schools. Its program closely relates to the Calvinistic Christian schools and also to member schools of the Association of Christian Schools International (ACSI), of which TWU is also a member.

Institute for Christian Studies

ICS started offering courses at the graduate (sometimes called post-graduate) level for teachers in 1985 with the appointment of Dr. Harry Fernhout. Most people studying in the ICS program are already experienced teachers or principals, though holders of a bachelor's degree who are not experienced may also participate. The courses are taught in the evening and during the summer to enable teachers to take them.

Last year the Institute set up a master's degree program in Education, and now has an application before the Ontario government for a Master of Education (M.Ed.) degree for this program. The program requires completion of 10 half-year courses, of which six are in Education, two in Biblical Foundations and two in Philosophical Foundations. The program can be completed in 12 months, but it can also be completed over a longer time on a part-time basis. Individual courses in Education can also be taken for credit without a commitment to work for the master's degree.

The aim of the ICS program is to strengthen and upgrade the insight of people already engaged in school work. The focus is on the basis, the foundations and philosophy of education. Areas of study include curriculum theory, moral and religious development of children, philosophy of education, interrelation of schools and society, the child as an imager of God, and biblical perspective on theories of knowing.

It is very fitting that at a time when Christian colleges are introducing new programs to prepare new teachers for the classroom, there should also be a new graduate program to deepen and enrich the capability of experienced teachers and administrators.

Other professional development

There is more available than these new academic programs for professional-level development. Summer courses for upgrading the ability of Christian school teachers have existed for many years. Of special note are courses taught in Hamilton through the Ontario Christian School Teachers Association, Calvin College, Redeemer College and the Ontario Alliance of Christian Schools. As long as there have been schools, there have been teachers' conventions to help with in-service education, and "professional development days" during the year. Also the Institute for Christian Studies has recently introduced a correspondence course on "Christian Schools: Their Bases, Goals and Practices" written by Harro Van Brummelen.

Bible colleges will often have components in their Christian Education programs which are geared for students preparing for day school teaching. London Baptist Bible College,

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for example, offers a minor in Education, accredited by the Evangelical Teacher Training Association, to help students who intend to teach in ACSI Christian schools. Also the Pentecostal Education Council in Newfoundland offers a 3-credit year-long course at Memorial University on the Nature and Philosophy of Christian Education, especially aimed for students intending to teach in the Pentecostal schools in the province.

Some Christian school systems expect their teachers to complete the requirements for their Christian teacher's certificate. In Ontario the teachers in the member schools of Christian Schools International are expected to obtain the Ontario Christian Teacher's Certificate, and the ACSI Christian schools expect teachers to work toward their Christian Teacher's Certificate.

The value of it all

If Christian schools can only be effective if we have the best educated sensitive Christian teachers, then we must thank God and strongly support these new teacher education programs. Christian schools must be dynamic places where students are excited about learning and where they develop in joyful response to God's call in their lives. The tone in the classroom is set by the teacher. So we need the best possible teacher education, and the best means for on-the-job teacher improvement.

Christian school teachers need to know what God wants a child to be, how the truth of creation can shape the curriculum, what is good and what is bad about behaviourism, how to put thinking into practice, and on and on. Teaching is not easy work. We need to give our teachers the best tools we possibly can, and continue to help them after they have been in the classroom for some years. This means encouragement, prayers and money. It means school boards who know these things are important and who do not stint on the resources needed for them.

What a change there has been in teacher preparation, in both public and Christian schools, in the past 25 years! In the early 1960s, schools in Ontario, for example, would grab girls after one year at Trinity Christian College to throw them into the breach in the classroom, unprepared as they were. Now in the 1980s God has given us these marvellous schools of higher education for the education of teachers. Let us give thanks and support the work as fully as it deserves.

New dorms for Redeemer

ANCASTER, Ont.— New dormitories for 72 students are planned for construction at Redeemer College. This will increase dorm capacity to 336 students.

This housing, to cost just over $1,000,000, will be financed in the same way as the campus. Initial funds will be advanced by the banks, to be replaced over time by long-term debt through the sale of mortgage bonds and RRSP's. Rental income will also help pay for the buildings. **RVV**

small talk

A change of view

Alice Los

There is a brand-new house going up right under my nose. It's still in its formative stage and when I stand at the kitchen sink of the house I live in, which is a raised bungalow, I look down on a freshly-poured foundation which already supports the basement walls.

To be honest, I am very disappointed with this turn of events. The lot beside us was for sale for the longest time and always, when someone appeared to be interested, I fretted. They would not dare to intrude on *my* field, would they? It offered such a lovely sight in all seasons. It was home, also, to a horse which our whole family came to know as "Bert" in honour of Mom's editor. The horse, you see, was completely brown save one pure-white foot.

Just beyond the field still stand some barns on a slight incline behind a magnificent old stone house. The County road which runs by our house bends into town right there, under the thoughtful gaze of some old trees which, in winter, frame a sleek church spire with their bare arms. I've spent many an idle moment absorbing the beauty of it all with heart and soul. But now the cat who stalked through the weeds looking for mice and the two ducks who had gracefully landed on the tiny pond again when winter yielded to spring, have been chased away by heavy, noisy machines.

Yet, in spite of my sad feelings over the loss of one more tranquil spot on this earth, I'm fascinated by the building process. I'm also learning a lot. Construction workers are skilful people who seem to be well-organized. They make long days and heave their tools with ease. There is, of course, a blueprint somewhere and I have watched it being translated into a basement with windows and a fruit cellar so far. There is also the outline of a garage.

In a rare philosophical moment it occurred to me that if the building process of a house benefits from a well-thought-out plan, so does the growing structure of a human life. A house does not build itself. Brick, mortar and wood yield to the will of the workers and, ultimately, to the insight and vision of the architect. Mortal man builds his own life at his peril. He cannot comprehend the finished product for he has no access to its premeditated design. Therefore he, too, must surrender to the Architect of his life's house who hands him the bricks and shows him where to fit them in.

I detected another, perhaps equally well-worn lesson. The basement walls had been poured and became exposed. I wondered about the hundreds of small cement blobs that jutted out from their surfaces but did not give them a second thought until I spotted one of the workers flail away at them with some tool till they crumbled and fell off. I found this an enormous waste of time and energy. Why bother with these unsightly things if they were eventually going to be covered by the soil surrounding the house anyway? I shook my head in disbelief.

The next day I stood shamefaced. The walls, all smooth and even, were sealed with tar to discourage groundwater from seeping through. The parallel was obvious. How often am I not indignant with the Builder of my life over what I perceive to be unnecessary toil and hardship, only to be humbly grateful for His wisdom later?

Meanwhile, the young couple who will be our neighbours come summer, wander around the site often. And when I observe their joy and excitement I'm almost reconciled to the fact that soon my kitchen window will frame a blind wall. I also expect to make much better time doing the dishes.

Alice Los is a housewife from Kemptville, Ontario.

Editor's comment:

It's comforting to know that somewhere in Ontario walks a horse that is named after me. I prefer to think that the naming was not motivated by the observation of a certain likeness. Neigh, that would be inappropriate. In fact, the naming is a fine example of historical coincidence. My ancestors in the 1600s lived on a farm that was known as the "Witvoet", because they kept horses with white feet. So go ahead, call your horse after me. Just make sure that you stroke Bert once in a while.

B.W.

Schools said to neglect basic skills

Robert VanderVennen

"Ontario schools are failing to give students the basic skills needed for a changing world," concludes *The Toronto Star* from a survey it commissioned by Goldfarb Consultants. *The Star*, Canada's largest newspaper with paid circulation of 802,993, ran a six-part series starting Apr. 25 on the Goldfarb survey.

People were asked such basic questions as what they believe the goals of schools should be, how they feel about the quality of the teachers, whether children are motivated and challenged and whether Ontario should return to standardized testing. The survey was supplemented by original research, visits to schools and interviews with teachers, professors, government officials, business leaders and parents.

The pollsters heard a pragmatic viewpoint: the quality of education is critical to Canada's ability to compete internationally and to maintain our standard of living. Problems are a high level of illiteracy in our society and the fact that 40 per cent of the young people in Ontario drop out of school before high school graduation.

Of students 79 per cent say they get a good or excellent education, while 66 per cent of the employers surveyed rated education as fair at best. Teachers rated themselves with scores of 74-77 out of a possible 100, and parents rated teachers almost as high: 66-68. But only one in four parents believe school does a great deal to excite a love of learning in their children.

Ways toward improvement

A clear majority want a return to standardized testing, which they feel is a good way to check on the quality of the schools and teachers. Some expressed concern that high school marks are being inflated compared to past years.

A step toward solution of the problems is to put more money into the school system, a measure advocated by half of the parents and 70 per cent of the teachers.

Many of those interviewed wanted to see stronger emphasis on the basics, specifically on language and math skills. It is said that 95 per cent of class time is spent teaching facts, but more time should be spent on teaching students how to learn for themselves. In general there is wide disagreement in the general public on goals for school education.

The Star's education series focuses in turn on educational goals, standardized testing, teacher effectiveness, curriculum, Canadian education in competition with that of other industrialized nations, and prescriptions for the future of education.

Questions and answers

School-bashing is one of our favourite indoor sports. The criticisms arising from this survey are not new. Teachers and principals often feel the slings and arrows of outraged society, a society which may feel some pangs because it recognizes itself among the guilty.

Indeed, some day I would like to see a survey whose questions try to determine the ways parents, governments, employers and society at large also fail the school system. As any teacher knows, the quality of the answers will not be better than the quality of the questions. This Goldfarb survey assumes that if students don't learn, it is because teachers teach poorly. But don't we all know how hard it is for good high school teachers to get their students to take their studies seriously enough? What is the place of parents in this, and of peers, and of society which hates discipline of any kind, including intellectual discipline? We used to be an upwardly mobile society in which all were "striving and straining" for a better life. But now we have arrived, and we and our children have lost our grit to a large extent. Schools must be held accountable, but they must not become scapegoats.

I have the feeling that *The Toronto Star* and the Goldfarb Consultants have largely missed the point. Governments will again throw money at the problem. The results will be cosmetic because educational discipline, like virtue, begins at home.

Features

Tamar's faith wins out

Bernice Moreau

It is most refreshing to read in Matthew's predominantly patriarchal account of the genealogy of Jesus Christ the names of His four foreign fore-mothers. Tamar and Rahab, the Canaanites, Ruth, the Moabite and Bathsheba, the Hittite, are among the key female predecessors of Jesus. Consequently, they are a part of the redemptive history of Israel, God's covenant people.

The scriptures reveal that Tamar, Rahab, Ruth and Bathsheba were not only foreigners to the covenant community of Israel but that their immoral lives and their idolatrous religious practices, like those of the nations they represented before becoming a part of God's people, were an abomination unto Yahweh (Israel's God). Their nations were, therefore, rejected by Yahweh and were not to be close friends of the people of God. (Deut. 20:17-18)

The question now arises: why did Matthew, writing for the early Jewish Christian Church insist on reminding them of those four formerly disreputable foreign fore-mothers of Jesus, their Messiah and Saviour of the world?

Perhaps Matthew was reiterating the fact that Israel's leaders, as God's representatives of His nation, had broken Yahweh's covenantal laws by their illicit associations with women of nations who were not of the lineage of Abraham.

On the other hand, Matthew's recognition of the four foreign foremothers of Jesus could have meant that he understood Christ's universal vision and mission for the redemption of the Jewish nation and all the other nations in the world. From his own degenerated experience as a former tax collector, Matthew understood that the mercy and grace of God as found in Jesus Christ was for all peoples, regardless of their background.

It is the hope of the writer that the faith story of Tamar is perceived as our story. Were the readers to extract from this story encouragement to put like faith in the God of Tamar, so as to allow God to change their stories of failures to successes, this article would have accomplished its highest aim.

The unusual faith story of Tamar, a young Canaanite woman, as recorded in Genesis 38:6-30, is linked with Judah, the fourth son of Jacob, grandson of Isaac and great-grandson of Abraham. The redemptive event which brought Tamar into the family of Judah, the Israelite, was her marriage to Judah's oldest son, Er. Tamar's story developed in the low-lying Canaanite town of Adullam, south of Hebron, where Jacob lived with his family. The story belongs to the era of the patriarchs and forms part of the early development of Israel as a tribe or nation in an ancient historical setting.

When Judah was a young man, he left his father's and brothers' household, the nucleus of God's covenant nation in development, in Hebron and went down to the Canaanite town of Adullam and lived among the Canaanites. There he married a Canaanite woman with whom he had three sons: Er, Onan and Shelah.

Whether he was aware of it or not, God had selected him to be the ancestor of His Son, Jesus Christ. (Genesis 12:1-3;49:10) It was, therefore, necessary that Judah's family be preserved and the genealogical line kept clear of foreign idolatrous races. But Judah disregarded the nuptial custom of his forefathers and married his oldest son, Er, to Tamar, an unconverted Canaanite woman. Perhaps it was because of her beauty and her name, which meant "palm tree," a symbol of life and hope of progeny.

Er, her husband, failed to discharge his responsibility as an honourable husband in giving her children. Instead he rebelled against his father's God by committing so great a wickedness in the sight of the Lord and the people that the Lord slew him. (Genesis 38:8) Tamar was left a disappointed, childless widow by her first marriage to Er. After that horrible experience, Tamar was not allowed to leave the family but, as the custom was, she was married to Judah's second son, Onan. Judah requested of Onan that he marry Tamar only to raise a family for his deceased brother, Er. Onan did not openly rebel against his father's order for a levirate marriage to his sister-in-law but his actions proved that he was displeased with the arrangement.

Photo: *The God of Sarah, Rebekah & Rachel* (illustrator Sibyl Graber Gerig)

Known only to Tamar, his wife, Onan perhaps enjoyed intercourse with her but refused to impregnate her. He practised an ancient form of birth control, that of spilling the seminal discharge outside the woman's reproductive organs, thereby ensuring that Tamar would not become pregnant. It is evident that Onan had no love or respect for Tamar. But what was more striking was his hatred for his deceased brother Er and his disregard of his father's wishes for grandchildren. How painful that must have been for Tamar.

Onan's rebellious attitude and actions did not go unnoticed by his father's God, Yahweh. Tamar may have had a difficult time convincing her father-in-law of Onan's conduct but God, who was aware of Onan's rebellion, slew him also. (Genesis 38:10) Most commentators of the text claim that all sin displeases God, but this that Onan had done was a sin against the covenant and the destruction of the purpose of redemption. Onan's behaviour was not only grossly insulting to Tamar but she had to face the ridicule of her in-laws, and perhaps all the women of the town of Adullam, as a destroyer of young men.

Was Tamar bad luck?

This second death in Judah's family brought a great fear of Tamar into Judah's heart. He was not prepared to risk the life of his last son marrying him to his sister-in-law. Tamar had lost her former status as a wife, and with no friends in the family she was desolate and rejected. Who would believe that Judah was a tyrant? Tamar was not released from her obligation to Judah's family as his daughter-in-law but she was held prisoner in her father's home, a childless, dejected widow. Perhaps Judah thought that in her father's house she would be out of touch with what was happening and that she would forget Shelah. Judah seems to have misconstrued what was going on between Tamar and his sons or, if he did know the truth, perhaps he was afraid that Shelah would have followed their example and died. Somehow he was not in touch with God and could not recognize His judgment.

Why didn't Judah free Tamar to marry again in some other family? Was he, by rejecting but not releasing her, protecting the young men of Canaan from her? Or was he afraid to find out that he was wrong in blaming her for the death of his two rebellious sons? His act of tyranny was unjust to a woman who was not given the opportunity to fulfil her role as a woman of that society, that of being a mother. He was so blinded by the superstitions and beliefs of the culture of which he was now a part that he failed to see God's hand of judgment against his family.

Tamar waited a long time for Judah to send for her to marry Shelah. Clothed in her widow's garments, she was protected from the advances of other men. At the same time, she was left with no hope of ever becoming a wife and mother. Judah acted very unjustly in keeping her bound in his family when he intended to defraud her. He was perfidious in his tyranny towards his daughter-in-law. How humiliating it must have been for Tamar when at last she realized that her father-in-law hated her just as much as his sons did.

As if by faith in Judah's God, Tamar was not determined to become a part of that family by motherhood if not by marriage. She had purposed in her heart to prove to Judah, and to the people that she was not responsible for the death of her two husbands. And so she waited patiently for an opportunity to prove her innocence of murders.

Tamar makes her move

Tamar's overwhelming desire to produce life led her to perform an undesirable act from the point of view of any morally-minded person. She learned of the death of her mother-in-law and of the planned trip of her father-in-law, Judah, to attend the festival which was associated with the shearing of his sheep. This was her chance, not necessarily to get her revenge on Judah, as most contemporary Bible scholars believe, but to prove to him that she was a giver of life.

Tamar, dressed in the bright attire of a prostitute, and with her face veiled from sight, made her way from her father's house to the street corner where she intended to attract Judah's attention as a prostitute. As she expected, Judah did show an interest in satisfying his sexual desires by asking her, whom he thought was a prostitute, the price for the use of her body.

Following their price agreement, Judah's passions were satisfied and Tamar was pregnant. Both had their desires satisfied and all was well for the time being.

However, Tamar's act was no longer a secret. It was reported to Judah that Tamar, his daughter-in-law, was pregnant by whoredom. His immediate response to the news was: "Bring her out and have her burned to death!" (Genesis 38:24b) Had Tamar realized how dangerous it was to have her plans materialized? She had risked her life to have a child for Judah the tyrant.

Tamar more righteous

But she was not afraid of Judah's tyranny. She could prove that the child's father was an honourable man in the town. At the time appointed for the judgment of Tamar, she presented the court of elders with Judah's staff, cord and signet as evidence of the man by whom she was pregnant. It was soon clear to all concerned that Judah was her accomplice in the crime. That changed the sentence of death for Tamar. Judah could no longer protect himself and his family from public infamy. He was found to be as guilty as Tamar in their "crime."

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Judah at last recognized the hand of God in judgment on his house and, therefore, humbled himself and admitted to all present that Tamar was more righteous than he. In his public confession he said, "She has been more righteous than I because I did not give her to Shelah my son ...." (Genesis 38:26)

In an effort to discredit Tamar's action as being worse than that of Judah, one scholar claims that the open reproach of Tamar proceeded from her desire for revenge. He states that she did not seek an interview with her father-in-law for the purpose of appeasing his mind but with a deliberate contempt of death. She demanded that he share her doom. This is a biased and unkind conclusion, for it was by passing death sentence on Tamar that Judah condemned himself.

Judah's unscrupulous tyranny against Tamar in condemning her to a life of continuous widowhood and childlessness was not only a violation of the customs of the time but was against the plan of God for the development of the tribe of Israel. God had promised a numerous increase of the "seed" of Abraham's children. (Genesis 12:2-3)

Also, Tamar's story demonstrates that God's covenantal plan for the birth of the Saviour was not to be prevented by the sinfulness of those whom He called to be actors in the process. Although God did not condone Tamar's way of getting a child, He nevertheless fulfilled his purpose in Judah's family by allowing her to be the mother of Judah's son Perez. By faith Tamar overcame Judah's tyranny and was admitted to the covenant community of Israel as a mother in Israel.

Within the family, hers may have been a life of solely mothering her sons, because Judah did not sleep with her again, but with that she was contented. As one commentator put it, "Tamar, the tree of death, became the tree of life." The God of Judah honoured her faith, forgave her sins and gave her the joy of saving Judah's family from extinction. Her son Perez became a fruitful family in the nation of Israel, not with God sanctioning evil but by his overruling it to His own good purpose and to the glory of His name. As the story ends, it is worth repeating that Perez, the son of Tamar and Judah, was the ancestor of the tribal prince Nashon and of King David. Through Perez, Tamar became one of the female ancestors in the genealogy of God's Son Jesus Christ.

Bernice Moreau is a student at the Institute for Christian Studies in Toronto. She hails from Trinidad.

John Jackson is among those protesting Ontario's proposed toxic waste dump site.

Photos: Bert Witvoet/TWRC

John Jackson: searching for alternatives to toxic disposal

Bert Witvoet

West Lincoln is a township in Ontario's fruit and vegetable belt near Niagara Falls. It is also the proposed site for the Ontario Waste Management Corporation (OWMC) new toxic waste treatment centre — a proposal that has sparked much controversy among local residents and environmentalists.

One group opposing the facility is the Toxic Waste Research Coalition (TWRC) made up of agricultural citizens and environmental groups in the Niagara peninsula. Earlier this spring, Bert Witvoet spoke with the group's co-ordinator, 40-year-old John Jackson of Kitchener. Jackson discussed the possible repercussions of the OWMC proposal, both for the area and the rest of the nation. He offered various alternatives for toxic waste treatment and disposal. For the past seven years, Jackson has worked with citizens' groups concerned with hazardous waste. He is the author of *Chemical Nightmare* (1983).

The West Lincoln proposal

According to Jackson, OWMC plans to build a facility capable of handling 300,000 tonnes per year of hazardous wastes, shipped in from all over Ontario. The site would consist of a rotary shield incinerator, a physical-chemical treatment plant and a landfill site.

"West Lincoln was chosen because it has some really good, deep clay. The idea is that the clay will help keep wastes from leaking down to ground water," said Jackson. "The site was also chosen because it is in the Golden Horseshoe area, where most of Ontario's wastes are produced."

Objections to the site

"Basically [TWRC] has no problem with the treatment plant. The sorts of processors in there are ones that we think should be there. It's really the landfill that makes us nervous.

"The [landfill] impacts have been seriously underestimated by the OWMC. We've been able to hire consultants who have gone through OWMC documents and have pointed out serious limitations. One is that even if the incinerator is working at its full efficiency, it would still emit 30,000 pounds of toxic chemicals through its stacks. These figures are confirmed by the OWMC.

Food, water, transportation

"We're not so concerned about people breathing that — it's in small enough quantities that it isn't really a danger. The danger is that the chemicals come down on the soil and then are brought up by plants and through the animals that eat those plants the chemicals enter our food chain. To add anything to food contamination is irresponsible. People throughout Canada rely upon the fruit, vineyards and milk produced in the Niagara Peninsula. Therefore, the impacts go far beyond this area.

"Our other concern is that despite the fact that [the landfill] is in clay and that West Lincoln is probably a very good place, eventually all landfills leak. All clay does is slow down the movement. We don't want to be responsible for contaminating ground water.

"One problem with contaminating ground water is that you can't clean it up once it's all the way through the soil. All you can do is try to find some alternate source of water. We can't keep contaminating sources of water, always thinking 'Oh well, we'll just pipe in water from somewhere else.' There isn't anywhere else to go.

"Another concern is transportation. One of the problems with a centralized facility — on site for the whole province — is that you have to transport wastes long distances. From northern Ontario, for example, it is 1500 kilometres. That puts people throughout the province at risk. Adding more tanker trucks to the [Queen Elizabeth Way highway], which already has too many tanker trucks also adds to the danger."

OWMC acknowledges risks

When asked if TWRC's concerns are acknowledged by OWMC, Jackson responded: "If you say those things directly, yes, the OWMC will say that's accurate. Certainly in the presentations that they do, they are not stating those concerns. Instead they are saying things like, 'Our incinerator will be 99.99 per cent efficient.' But a bit of simple arithmetic [shows] that when you're dealing with a big facility with a lot of waste, 0.01 per cent is a lot of very hazardous substances.

"OWMC says, '[the facility is] better than what we have now, and 'this is the only way to go, we don't have another solution.' But is it the best we can do? This facility is being designed to operate for 30 years. The construction costs alone are estimated to be $120-million. Ten years from now when it is discovered that [the facility] is outdated, [OWMC] is not going to close it down, after having made the huge investment. It will be five years before this facility will receive the first wastes. We're talking about a long term."

A look at alternatives

Jackson said more emphasis

Continued on page 12 ...

Story

The case of the wayward organist

Donald Sinnema

It's a long tradition in Reformed churches of Dutch heritage that office-bearers signify their agreement with the Heidelberg Catechism, Belgic Confession, and Canons of Dort by signing a form of subscription. Though a signing of the catechism and confession was frequently required in Dutch churches in earlier years, it was the Synod of Dort (1618-19) which confirmed and reinforced this practice, in response to the Arminian challenge to Reformed orthodoxy.

Dort added its own Canons to the doctrinal standards requiring assent, and to provide an unambiguous way of registering this assent, the synod drew up three forms of subscription — one to be signed by ministers, one by theology professors, and one by school teachers. It was left to the provincial synods and local classes to decide that elders and deacons should also sign.

After the Synod of Dort, the wearisome process of putting the new forms of subscription into effect began, especially for the purpose of weeding out those with Arminian sympathies. In the course of the ensuing purge some 200 Arminian ministers were deposed.

Harmless pipes

It seems that some authorities became a little over-scrupulous in their attempts to enforce orthodoxy. Not only did they require ministers, elders, deacons, and teachers to sign a form of subscription; in some towns they demanded it also of church organists. To some of these musicians this seemed rather preposterous, for they could imagine no valid reason for such a demand. The Synod of Dort had not required this of organists; besides, they felt that their pipes expressed nothing but inarticulate sounds — harmless to either side in the doctrinal dispute.

The seventeenth century historian Geeraert Brandt tells the story of a certain Cornelis Helmbreker, organist in the town of Haarlem. It so happened that Cornelis was one of those asked to sign the form of subscription. But he earnestly implored the local magistrates not to require this of him, arguing: "My art has nothing in common with the one doctrine or the other. Besides, I play in the church; I do not preach there."

His argument was to no avail. When the authorities continued to insist that he sign, he at last burst out: "Gentlemen, I can't possibly sign the Canons; but if you would please set them to tunes, I would be ready to play them in the church on my organ. In this manner I will serve you with all my heart. Playing the Canons to any tune is agreeable enough to my profession, but signing them is against my conscience." It turned out that this bantering offer displeased the magistrates more than his initial refusal. In spite of his virtuosity as an organist and the intercessions of his friends, he lost his job.

Implicit trust

There were other organists from such towns as Medemblik and Bommel who likewise forfeited their positions for refusing to sign the Canons. But then again there were those who freely agreed to sign. It is reported that an organist in Utrecht, a Mr. Bartholemeus, signed the Canons without ever reading them, much less weighing their merits. Even though he was urged at least to peruse them first, he refused to do so, replying: " 'Tis needless; I know well enough that you, gentlemen, will not require me to do an ill thing."

Don Sinnema is Protestant campus minister at the University of New Brunswick in Fredericton, N.B.

Illustration by Marguerite Witvoet

Searching for alternatives to toxic disposal

... continued from page 11.

should be put on recycling and reduction of wastes.

"Scientific reports show that there is a potential to get rid of up to 80 per cent of hazardous wastes by recycling and reduction. There should be more money put into getting industry aware of the recycling technologies they could use and, perhaps, help them do it. Reduction and recycling are the most effective way to eliminate wastes because they make better use of resources and cut back on the burning of the environment.

"... A lot of that technology is there already, so it can be installed immediately — it's not going to take five years. The OWMC has already been in operation for around seven years and really hasn't gotten rid of any wastes, and won't for another five. That's 12 years without getting rid of a drop of waste.

"If more of the OWMC's budget had gone into reduction/recycling, *today* we would have seen an impact; already we would have been cutting back on the contamination of our environment."

There is still a need for some sort of destruction facility, according to Jackson. "We're proposing that industries be encouraged to destroy their own wastes safely — larger companies are doing that more and more. For smaller companies, what is needed are regional hazardous waste facilities. There might be five or six around the province. Each of these would be a recycling centre, for smaller industry so that they can purify waste and ship it off to somebody else who can use it. There will be some waste left, so a regional facility could have small incinerators (instead of the two large ones proposed by OWMC).

"There are a lot of new incineration technologies coming on the market that have higher destruction efficiencies and are smaller in their capacity than OWMC's rotary kiln, and are, therefore, feasible to use on a regional basis." Each regional facility would also have a physical-chemical treatment plant, but again, on a smaller scale.

TWRC also does not believe in landfill sites "because eventually they all leak," said Jackson. "[What] each regional facility would have is above-ground storage of wastes. In effect, a warehouse where wastes which are not able to be destroyed or recycled now (because we don't have the technology) would be solidified and carefully stored. [OWMC intends to solidify such wastes too]. When they're solidified they're safer to handle. [The wastes would] be labelled, so that they'd be easier to monitor for leaks.

More advantages

The second advantage to regional sites, according to Jackson is that wastes are retrievable. "As new technologies come, either for recycling or for destroying wastes effectively, [regional wastes in storage could then be] retrieved for recycling or permanent destruction.

"Also, if there's a warehouse in a community [the public] is more aware of [the hazardous waste situation]. Therefore public pressure is created to force industry and government to find better solutions. Once waste is in the ground, it's not seen, it's out of mind and people think it's taken care of. Well, it isn't — somebody is going to pay for it, eventually."

TWRC's regional site proposal is something that can happen in the same time frame as the OWMC's proposal, according to Jackson. "In addition we're [proposing] reduction/recycling, which can happen today. So, five years from now, we'd be much further ahead than OWMC."

Not just a local issue

According to Jackson, TWRC is trying to educate the public. "We figure the real way to change things is by first getting the public aware and second, making them see that there are alternative ways to deal with the problem.

"It's waste from throughout the province that will come to West Lincoln. Therefore, everybody has a responsibility to make sure we get the best solution. [Everyone is also going to be confronted by the transportation problems, and by whatever food contamination comes from the site.

We'd like people to start talking to politicians and tell them 'Hey, we pay taxes. We'd like some of our tax money to go into reduction/recycling programs.' Also, everybody should be looking around their [place of employment] and saying 'Why are we dumping that? Couldn't we re-use that?' "

Hazardous waste also comes out of the home according to Jackson. "A lot of the cleaning material we use and pesticides are the two main ones. Hobby items like paint and furniture stripper also are hazardous. TWRC would like to see the provincial and municipal governments finance special waste pick-ups for hazardous wastes and eventually have those wastes also taken to the regional waste reduction sites. Jackson noted that the Ontario Government already subsidizes municipalities who set up special pick-ups of recyclable items.

Jackson is involved in environmental issues because he is concerned about the contamination of our environment and the long-term effects. "Toxics have got to be affecting our bodies and the environment. What's this planet going to look like in 50 years? What are we going to look like?"

pentecost '87
"Proclaiming the Gospel and Developing Churches Around the World"

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CHRISTIAN REFORMED WORLD MISSIONS

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Classifieds

Classified Rates

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All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

DOORNBOSCH: Thanks to all who remembered us with visits, cards, flowers and gifts on our 45th wedding anniversary. A special thanks to our children, who made it such an enjoyable day. But above all, thanks to our Lord, for His goodness during the past 45 years.
Geert & Geertje Doornbosch

VERBRUGGEN: We'd like to thank all our friends for remembering us with cards, prayers and words of comfort in the loss of our dear son, brother and uncle.
Mr. and Mrs. C. Verbruggen and family.

Births

DROPPERT: "You, oh Lord, have made us glad by what you have done; we will sing for joy at the works of your hands." (Ps. 92:4)
With thankfulness to our God, who is worthy of much praise, we, Paul and Diane joyfully announce the birth of our fourth child, STEVEN LEONARD, a little brother for Rachel, David and Bryan. Born on Mar. 26, 1987, weighing 8 lbs. 9 oz; 13th grandchild for Mr. and Mrs. W.N. Veenhof of St. Catharines and 14th grandchild for Mr. and Mrs. P. Droppert of Smithville, Ont. Great-grandparents are: Mr. and Mrs. A. Spoelstra, The Netherlands and Mr. and Mrs. W.F. Veenhof, St. Catharines.

JONKER: With joy and thankfulness to God, we are happy to announce the birth of our third child, LINDA IRENE, who was born Apr. 29, 1987, weighing 6 lbs. 8 oz. A sister for Laureen and Carolyn. Third grandchild for Mr. and Mrs. L. Jonker of The Netherlands and sixth grandchild for Mr. and Mrs. M. Frankruyter of Brampton, Ont.
Rick and Agnes Jonker: R.R.#7, London, ON N6A 4C2

Marriages

GEERTS-KLOET: Mr. and Mrs. George Geerts of Hamilton are very happy to announce the forthcoming marriage of their daughter CORRY to RICHARD, son of Mr. and Mrs. John Kloet of Jarvis. This celebration of love will take place, on June 6, 1987, the Lord willing, in the Immanuel Chr. Ref. Church, 61 Mohawk Rd. West, Hamilton, at 2 p.m. Her brother Rev. Wiebe Geerts officiating.
Future address: 5 Heather Ave., Cambridge, ON N3C 1X2

Looking for a job? Check C.C.'s classifieds.

Anniversaries

Sneek Smithville
1947 June 1 1987
"I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge the Lord." (Hosea 2:19,20)
With joy and thankfulness to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

HESSEL and WILMA BAARDA
(nee Sprik)

Congratulations from your children:
Chester & Grace Baarda — Carlisle, Ont.
Rennie Baarda — Montreal, Que.
Esther & Symen Pieter Kampstra — Easthim, Frl. The Neth.
Christine & Ivan Boyle — Smithville, Ont.
Hank & Debbie Baarda — Forest, Ont.
Hessel & Helen Baarda — Iron Springs, Alta.
Peter Baarda — Cedar Springs, Ont.
Dick & Bonnie Baarda — Smithville, Ont.
Dorothy & Tom Winter — Brinston, Ont.
Daniel & Joanne Baarda — Barrie, Ont.
Kenneth & Pam Baarda — Smithville, Ont.
Pearl Baarda — Smithville, Ont.
Open house will be on June 1, from 7-9 p.m., in the Smithville Chr. Ref. Church basement.
Home address is: R.R.#2, Smithville, ON L0R 2A0

Ferwerd, Fr. Ridgeway, Ont.
1942 May 21 1987
With joy and thanksgiving to God, we would like to announce the 45th wedding anniversary of our dear parents and grandparents,

ANDY and JEAN BEINTEMA
(nee v/d Heide)

We pray the Lord will continue to bless and keep them in the years to come.
Love and congratulations:
Frances & Peter Voogt; Julie, Lisa — Niagara-on-the-Lake, Ont.
John & Alice Beintema; Jacqueline, Brenda, Angela — Port Colborne, Ont.
Janet & Richard Meloen; Adam, Hilary — Niagara-on-the-Lake, Ont.
Home address: 275 Burleigh Rd., Box 4, Ridgeway, ON L0S 1N0

Accommodations

3 single women in early 20's, looking for 4th to share house at Victoria Park and Kingston Rd., Toronto. Thirty minutes to downtown by streetcar. $350 per month plus ¼ share of utilities. Call Linda Battel at 698-1985 (eve.) or 364-9020 (days).

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info, (416) 668-7911.

Marriages

SCHENK-SLOFSTRA: Mr. and Mrs. John Schenk are pleased to announce the forthcoming marriage of their daughter JENNIFER SHIRLEY to WILLIAM HENRY, son of Mr. and Mrs. Lammert Slofstra. The ceremony will take place, the Lord willing, on Saturday, May 30, 1987, at 3:30 p.m. at the Immanuel Chr. Ref. Church, Brampton.

Anniversaries

Congratulations to Bert and Henny Brouwer (nee Leffers) who will celebrate their 55th wedding anniversary, D.V., on May 18, 1987.

We are thankful to the Lord that,

GERRIT and JENNY BOSCHMAN
(nee Appelmelk)

R.R.#7, Brantford, have celebrated their 40th wedding anniversary on April 29.
With love from their children:
Sid & Gina VanderWal; Cheryl, Laura, Amy — Brantford
Bert & Aafke Boschman; Jennifer, Mathew, Michael — Brantford
Bill & Steffie Schilthius; Trevor, Kevin, Dennis, Simone — Goderich
Peter & Jenny Kok; Melanie, Roy, Daniel, Douglas, Joel, Peter — Surrey, B.C.
George & Ada Kloet; Michelle, Adrian, Bryon, Tyler — Mississauga, Ont.
John & Jeanette Couperus; Justin — Brantford
Peter & Margaret Tonellato — Wyoming, Ont.
Cathy — at home
The Lord keeps them in perfect peace those who trust in the Lord.

Oostermeer, Fr. Emo, Ont.
1932 May 19 1987
We rejoice and give thanks to the Lord for His faithfulness shown to our parents, grandparents and great-grandparents as they celebrate their 55th anniversary,

JOHN and SJIEUWKE BOSMA
(nee de Jong)

We pray the Lord will continue to keep you in His care.
With love from their children, 29 grandchildren and three great-grandchildren:
Margaret & Fred Mooibroek — Winnipeg, Man.
Sharon & Dick Van Beek — Richmond, B.C.
Klaas & Gerda Bosma — Richmond, B.C.
Sadie & Wiebe Roersma — Edmonton, Alta.
Peter & Darlene Bosma — Stratton, Ont.
Teena & Albert van der Ploeg — Dutton, Ont.
Robert & Janice Bosma — Burnaby, B.C.
Liz & John Visser — Surrey, B.C.
Louis & Penny Bosma — Moffat, Ont.
Jerry & Joyce Bosma — Emo, Ont.
Home address: Box 533, Emo, ON P0W 1E0

Personals

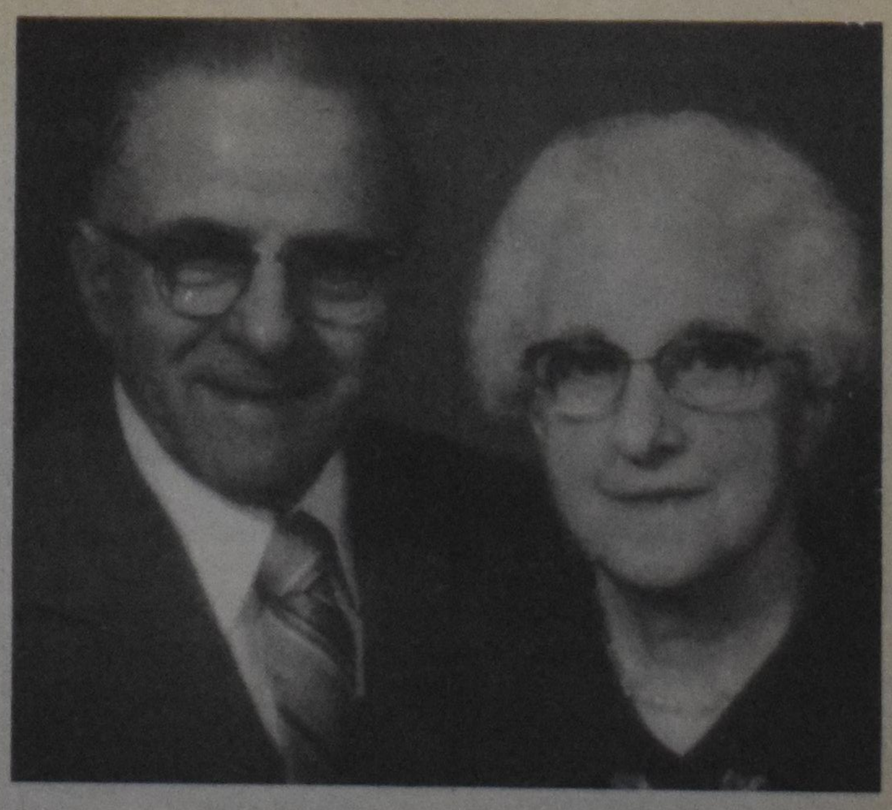
Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Anniversaries

Gasselternijveen Chatham
1932 1987
On May 18, 1987, the Lord willing, we hope to celebrate with our parents and grandparents,

BERT and HENNY BROUWER
(nee Leffers)

their 55th wedding anniversary.
We pray that the Lord may continue to bless them in the years to come and are thankful for the love and guidance they have given us.
Love from:
Harry & Helen Brouwer — Thamesville
Ann & Jim Dieleman — Thamesville
Jim & Teny Brouwer — Chatham
Joanne & Harry Devries — Dresden
Henry & Jane Brouwer — Hamilton
John & Kathy Brouwer — Toronto
Rhea & Jake Van Brede — Belleville and grandchildren
Home address: 321 - 40 Elm St., Chatham, ON N7M 5W9



Congratulations to Dirk and Hendrikje Jonker (nee Mosterd) who celebrated their 55th wedding anniversary on April 29, 1987.

Pütten Barrie
1932 April 29 1987
Great is thy faithfulness.
With praise and thanksgiving to God, we are happy to announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

DIRK and HENDRIKJE JONKER
(nee Mosterd)

May the Lord bless and keep you.
Love and congratulations from your children:
Joyce Jonker — Barrie
Betty & Ralph Tevelde — Barrie
Nick & Margaret Jonker — Orillia
Al & Hennie Kort — Barrie
21 grandchildren; eight great-grandchildren.
Home address: 125 Wellington West, Apt. 104, Barrie, ON L4N 1L5

Anniversaries

1962 May 18 1987
"Unless the Lord builds the house, those who build it labour in vain." (Ps. 127:1)
With thankfulness to the Lord for all the years He has given them together, we would like to share with you our joy on the occasion of the 25th wedding anniversary of our parents and grandparents,

LEO and ALICE ELGERSMA
(nee Detmar)

May the Lord continue to bless them in the years to come.
Love and congratulations from:
Thelma & Wim Aantjes; Melissa — Wellandport
Marvin, Arlene, Brian, Jason, Walter — all at home
You are invited to attend an open house at the home of Leo and Alice Elgersma on May 16, 1987, from 1-4 p.m.
Home address: R.R.#5, Cayuga, ON N0A 1E0

1962 May 19 1987
"And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Romans 8:28)
With hearts full of joy, we praise God for His faithfulness and wish to announce the 25th wedding anniversary of our parents,

JOE and HENNIE HILVERDA
(nee Posthumus)

We pray and believe that the Lord will continue to bless you, drawing you closer to each other and to Himself in the years that lie ahead.
Love and congratulations from:
Ron & Lynne Smeding — Belleville, Ont.
Kim Hilverda — Kitchener, Ont.
Lisa — at home
Mark — at home
and one grand-daughter, Rachel Smeding.
Home address: 314 13th Ave., Hanover, ON N4N 3G1

Stadskanaal Jarvis
1937 May 12 1987
Wedding text: "In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs 3:6)
With gratitude and thanks to the Lord, we'd like to share with you the 50th wedding anniversary of our parents, grandparents and great-grandparents,

RALPH and HENNY MEYER
(nee Hoeksema)

Home address: 76 Town Centre Dr., Apt. 116, Townsend, ON N0A 1S0

More anniversaries on next page.

Classifieds

Anniversaries

1957 May 17 1987
30 years

"Rejoice in the Lord always and again I say, rejoice." (Phil. 4:4)
With thankfulness to the Lord, we are pleased to announce the 30th anniversary of our dear parents,

SIMON and CHRISTINA SCHOTSMAN
(nee Scharringa)

We thank the Lord for all the blessings He has given to our parents and to us as a family.
We pray for His continued blessings in the years to come.
With love from your children and grandchildren:
Richard & Shirley; Matthew, Thomas
Chris
Sylvia & Dave (boyfriend)
Eric
Home address: 498 Glancaster Rd., R.R.#1, Mount Hope, ON L0R 1W0

Congratulations to George and Geraldine Tjoelker (nee Pel) who will celebrate their 55th wedding anniversary, D.V., on May 26, 1987.

On May 26, 1987, we hope to celebrate with our parents, grand- and great-grandparents,

GEORGE and GERALDINE TJOELKER
(nee Pel)

their 55th wedding anniversary. We hope that the Lord may spare them for each other and for us for many years to come.
Hank & Marg Tjoelker — Newmarket, Ont.
Simon & Linda Bootsma — Aurora, Ont.
John & Henny Tjoelker — Mississauga, Ont.
Frank & Frieda Engelage — Grimsby, Ont.
Cor & Alice Van Dorp — Smithville, Ont.
Mike & Faye Tjoelker — Guelph, Ont.
Richard & Tessa Tjoelker — Strathroy, Ont.
Paul & Trudy Van Oosten — Vancouver, B.C.
26 grandchildren and five great-grandchildren.
A reception will be held in the Bethel Chr. Ref. Church on Davis Dr. in Newmarket, Ont., on Saturday, May 30 from 3:30 till 5:00 p.m.
Mailing address: 359 Simcoe St., Newmarket, ON L3Y 3M2

Congratulations Mom and Dad!
On May 11, 1987, we celebrated the 30th wedding anniversary of our parents and grandparents,

CHARLES and MARGARET VAN DER MEULEN
(nee Booy)

We pray that the Lord will continue to bless and keep you in the years to come!
With love from all of us!
Peter & Joyce — Waterdown
Pauline & Peter Slager; Rebecca, Jeremy, Matthew — Woodstock
Dave & Frances — St. Catharines
Anita — Grand Rapids
Home address: R.R.#1, Cambridge, ON N1R 5S2

Aalten Trenton
The Netherlands Ontario, Can.
1947 May 29 1987
Our parents,

PETER and HENNY VAN ESSEN
(nee Wikkerink)

hope to celebrate their 40th wedding anniversary.
Dela & Robert Wilkins — Sioux Lookout, Ont.
Gerrit & Cathy van Essen — Bonaire, Netherlands Antilles
John van Essen — Trenton, Ont.
Peter & Sharon van Essen — Cobourg, Ont.
Herbert & Dianne van Essen — Moose Jaw, Sask.
and eight grandchildren.
Open house, May 30th, at the Fellowship Hall, Ebenezer Chr. Ref. Church, Fourth Ave., Trenton, Ont., from 2-4 p.m.
203 King St., Trenton, Ont.

Ommen Fruitland
1947 May 28 1987
It is with thankfulness to the Lord that we are pleased to announce the 40th wedding anniversary of our parents and grandparents,

ALBERTUS and JANSJE VELDSTRA
(nee Hansman)

We thank the Lord for the love and faithfulness He has shown them and for the love and care they have given us.
With love from their family:
Ria & Jim; Lynn-Ann, Wendy-Lee, James
Albert & Akiko
Marg & Nick; Martin; Peggy & David
The Lord willing, an open house will be held on May 30, 1987, from 3-5 p.m., at the Fruitland Chr. Ref. Church, Highway #8, Fruitland.
Best wishes only, please.
Home address: 251 McNeilly Rd., Box 23, Group 13, R.R.#2, Fruitland, ON L0R 1L0

Anniversaries

Congratulations to Wietze and Lamkje Vander Heide (nee Koops) who celebrated their 50th wedding anniversary on May 14, 1987.

It's 50 years for Pake and Beppe.
With praise and thanks to God, we joyfully celebrated, on May 14, their 50th wedding anniversary with our parents and grandparents,

WIETZE and LAMKJE VANDERHEIDE
(nee Koops)

God is so good to us their children, caring for their every need in all these years. We pray for Mom and Dad, Pake and Beppe, that God will continue to bless you.
With love and congratulations from your children:
Helen & Ray Feenstra — Vauxhall, Alta.
Patricia & Henry Getkate — Cobourg, Ont.
Richard & Lorna Vander Heide — Lethbridge, Alta.
Trudy & Art Nieuwkerk — Brooks, Alta.
and all the grandchildren and great-grandchildren.
Home address: Gen. Del., Picture Butte, AB T0K 1V0

1932 May 19 1987
We thank God for His covenant faithfulness to our parents, grandparents and great-grandparents,

GERRARD and ANNECHIEN VANDEZANDE
(nee Westerman)

We thank them for showing 55 years of faithfulness and love to each other and to us.
Gerald & Wynne; Jan, Rod, and Jonathan; Karen & Paul Harry
Hank & Georgina; Lisa, Gina & Darren
George & Anne; Laurie, Tom, Heather, Sharon
Ben & Ena; Joshua, Danielle
Home address: 37 Norwich Ave., Woodstock, ON N4S 3T7

1962 May 19 1987
With praise and thankfulness to the Lord, we are happy to announce the 25th wedding anniversary of our parents,

DAN and MARGARET VAN EGMOND
(nee Marcus)

May the Lord continue to keep them in His care and bless them in the years to come.
Happy anniversary Dad and Mom.
With love from their children:
Jerry
Margaret & Bill
Andy & Michelle
Danny & Karen
Home address: R.R.#6, Read Rd., St. Catharines, ON L2R 7K6

Calendar of Events is on page 20; advertising deadlines on page 17.

Obituaries

"For I know that my Redeemer lives ... and in my flesh I will see God." (Job. 19:25,26)
Knowing this for sure, our heavenly Father took into His perfect glory our beloved mother, grandmother and great-grandmother,

HELENA ALKEMA
(nee Vander Meulen)

She was almost 81 years old and went to be with the Lord on Sunday, Apr. 26, 1987.
Her children:
Clarence & Diane Alkema — Whitby, Ont.
Tom & Frances Alkema — Willowdale, Ont.
Liz & Kees Vreugdenhil — Chatham, Ont.
Nel & Kees Oosterloo — Brantford, Ont.
Harry Alkema — Brantford, Ont.
Cecil Alkema & Tracy Korvemaker — Waterdown, Ont.
16 grandchildren, as well as two great-grandchildren.
The funeral service was held on Apr. 28, 1987, in the Mountainview Chr. Ref. Church, Grimsby, with burial in Victoria Lawn Cemetery, St. Catharines, Ont. Rev. A. VanGeest officiated.
Mailing address: 911 Lilac Terrace, Whitby, ON L1N 2A6

At His time, but for us unexpected, the Lord took home our dear sister, sister-in-law and aunt,

ELIZABETH ROORDA
(nee Bylsma)

at the age of almost 78.
We pray that the Lord will sustain her husband John and family in this sudden loss.
Mrs. Ben (Fanny) Bruinsma — Chatham, Ont.
Mrs. Frank (Ada) Bylsma — Jenison, Mich.
Nieces and nephews in Canada, United States and The Netherlands.

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
BEEK, Antonius Johannes, geboren op 27 november 1911 te Rotterdam, laatste woonplaats in Nederland: Den Haag, naar Canada vertrokken op 21 mei 1954 aankomst te Montreal.
VAN DEN BOS, Rudolf, geboren op 5 maart 1943 te Amsterdam, naar Canada vertrokken op 19 juni 1980, laatstbekende adres alhier: 8840 Moresby Parc Terr., Dean Parc, Sidney, B.C. Betrokkene is gehuwd met Geertruida Helena Librig Passchier, geboren op 20 juni 1945.
COOLEN, Johannes Petrus Maria, geboren op 31 januari 1942, naar Canada vertrokken op 15 oktober 1986.
KOLK, Mevr. H.A., geboren op 27 juli 1929, laatstbekende woonplaats in Nederland: Haarlem.
KOOISTRA, W., geboren op 12 mei 1922, gehuwd met Pietje Hellingwerf, geboren op 13 augustus 1923. Laatstbekende adres in Nederland: A. 102 te Opeinde, naar Canada vertrokken op 24 april 1952 met bestemming R.R.#2, Cornwall, Ont.
KUSTER, Monique, laatstbekende adres in Canada: 2676 Hickson Cr., Ottawa, Ont.
KUSTER, Rob, laatstbekende adres in Canada: 270 Plains Rd. E., Burlington, Ont.
VAN LIESHOUT, Wilhelmina Martina, geboren te Heeswijk-Dinther, naar Canada vertrokken op 12 april 1955.

Consulaat-Generaal der Nederlanden
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Obituaries

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14)
Aalten, The Netherlands Codrington, Ontario
The Lord has suddenly taken unto Himself, on Apr. 26, 1987, in her 74th year,

ALEIDA CHRISTINA DIBBITS
(formerly Mrs. Tim Wesseling)

Beloved wife of Johannes W. Dibbits.
Her children and grandchildren she loved so much, are:
James & Ann Scheffel; Anita & David, Jared, Trevor — Brantford, Ont.
Martin & Tony Kampen; Michelle & Rick, Brian, Nicole & Rob, Paul, Sonya — Burlington, Ont.
Ralph & Ina Wesseling; Lee Ann & Terry, Tim & Michelle, Cindy & Sam — Vanessa, Ont.
Hans & Wilma Dibbits; Hans Jr., Paul & Kim, David, Wayne, Beth Ann, Amanda — Codrington, Ont.
Bernie Wesseling; Benjamin — Bowmanville, Ont.
Peter & Jane Dibbits; Joe, Kim & Steven, Tam, Lisa — Codrington, Ont.
Adrian & Tine Wamsteker; Melanie, Skip — Meaford, Ont.
Peter & Rita Baljeu; Michael, Allen, Rachel, Corrina

1908-1987
Plotseling, geheel onverwacht heeft de Here onze God tot zich genomen onze lieve moeder, grootmoeder, en overgrootmoeder, op 2 mei, 1987. Moeder heeft de rijke ouderdom van ruim negen en zeventig jaar bereikt. De Here heeft gegeven en de Here heeft genomen — de naam des Heren zij geprezen.

JANNETJE HEINEN
(geb. Zwaan)

Sinds 28 mei, 1979, weduwe van Roelof Heinen, Sr.
Zeer lieve moeder van:
Arie & Ebbie Heinen — Spakenburg, The Netherlands
Bart & Eef Heinen — Picture Butte, Alta.
Stina & Jan Kraay — Putten, The Netherlands
Jan Heinen (overleden als klein kind)
John Heinen — Picture Butte, Alta.
Frank Heinen — Picture Butte, Alta.
Henry & Linda Heinen — Picture Butte, Alta.
Roelof A. & Fern Heinen — Picture Butte, Alta.
William & Darlene Heinen — Taber, Alta.
Gerty Heinen — Picture Butte, Alta.
Grootmoeder van 24 kleinkinderen en overgrootmoeder van 12 achterkleinkinderen.
Psalm 89:2.
P.O. Box 352, Picture Butte, AB T0K 1V0
Ik weet niet hoe het zijn zal in die dagen
Wanneer ik scheep ga voor de laatste reis:
Zal dan mijn schip de laatste storm verdragen
En landen in Gods eeuwig paradijs?
Neem mij, Heer God, het roer dan maar uit handen
En láat mij zingend op de voorplecht staan
Dan zal mijn schip niet op de rotsen stranden
Maar veilig in uw haven binnengaan.

Why not hire a student this summer?

Classifieds

Obituaries

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness." (2 Timothy 4:7)
On Apr. 28, 1987, the Lord called home His child,

GEZINUS H. (Jim) KLINGENBERG

We thank God for the blessing and example he has been to us all. Having faithfully served his Lord, as elder, elder of evangelism, Back to God Hour representative. It is our prayer that the Lord strengthen and comfort his wife Anne, children and grandchildren.
The congregation and council of the Maranatha CRC, Woodstock.

De Here nam van ons weg om bij Hem in Zijn heerlijkheid te zijn, ons medelid,

GEZINUS H. (Jim) KLINGENBERG

Wij betuigen onze innige deelname met Mrs. Anne Klingenberg, kinderen en familie. We bidden dat de Here hen mag troosten en sterken, door al de beloften die Hij ons gegeven heeft in Zijn Woord.
De "Jeugd van Vroeger", Woodstock, Ont.

"For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal." (2 Cor. 4:17,18)
On Apr. 5, 1987, the Lord took home our husband, father and grandfather,

MARTEN POELMAN

at the age of 67 years.
We thank God for the blessing that he has been to us all!
Beloved husband of Hennie Poelman.
Dear father and grandfather of:
Tom & Clara Poelman; Angela, Crystal, Julia, Christopher — Surrey, British Columbia
Lloyd & Joanne Poelman; Christine — Clinton, Ont.
Rita & Hans VanDyke; Khrista, Darryl, Amanda — Clinton, Ont.
Eileen & John Moerbeek; Julie, Michael — Goderich, Ont.
Linda & Steve Keys; Gregory, Leanne, Danny, Darren — Varna, Ont.
Donald — at home
Funeral service in Clinton, Ont., Apr. 7, 1987, led by Rev. Homer Samplonius. Interment at Clinton Cemetery.
Mailing address: 78 Smith St., Box 491, Clinton, Ont.

Obituaries

"Safe in the arms of Jesus."
On May 3 we were gladdened with the birth of our granddaughter,

AMANDA ROSE VAN DYK

On May 4, the Lord in His wisdom saw fit to take her home.
We commit our children Joe and Shayna into God's tender care in the days to come.
Jerry & Frieda Van Dyk, 210 Hahn Ave., Cambridge, ON N3C 2Z2

Vacations

Come to beautiful PEI for your holidays and stay at

Southport Motel and Cottages

Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Discover the Magic
of Muskoka
at friendly
FALCON LODGE
Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge.
Special Victoria Day Weekend package
$99 per person
(includes 3 nights, 3 breakfasts and & 2 dinners)
Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON P0A 1K0
Tel: (705) 789-2603

Obituaries

The Lord has taken unto Himself, my beloved husband and our loving father, grandfather and great-grandfather,.

KLAAS VAN VLIET

at the age of 72.
"I know that my Redeemer liveth." (Job 19:25)
Chino, California:
Hendrika Van Vliet-Weeda
Caldwell, Idaho:
Marie Vermeer-Van Vliet
Norman Vermeer
Dublin, Texas:
Jacob Van Vliet
Anna Marie Van Vliet-Ter Maaten
Chino, California:
Hugo N. Van Vliet
Thelma Van Vliet-Wielenga
Apple Valley, California:
Nellie H. Ruisch-Van Vliet
Dale Ruisch
Farmington, California:
Arend Van Vliet
Jeanne Van Vliet-Ter Maaten
and 19 grandchildren and 11 great-grandchildren. Preceded in death by two grandchildren and one great-grandchild.
Brothers: Willem, Hugo, Marinus.
Sisters: Antje Van Ostende, Marie.
Apr. 6, 1987
16931 Johnson Ave., Chino, California 91710

Vacations

Collingwood condo. 2 bedroom, beach, pool, tennis, golf, horseback riding, at $350 a week. Special rates for spring and fall. Call H. Bloemsma, (416) 648-2182.

Employment Wanted

Healthy middle-aged woman seeks position as live-in companion. Prefers Southern Ontario. Available immediately. Call Joan at (416) 851-2582.

Real Estate

Stittsville/Kanata area, 100 acres, tile drainage, 2 homes, new dairy barn, separate hay barn, 2 silos, and more. Additional 92 acres available, minutes from Queensway, Vendor retiring, List H12076 and H12077.
Ron Rowe 1-613-825-2654
Albert Gale Real Estate Ltd.
1-613-592-5600

McIntee Real Estate Co. Ltd.
Clinton, Ont.
Phone 519-482-5991
Ultra modern poultry farm, ranch-style bungalow; excellent buildings, 45 acres; hwy. location; 66,000 pullets on contract.
Dairy farm; 149 acres; good house and buildings; 54 tie-ups, quality Holstein herd; excellent quotas and machinery; hwy. location.
Farrow to finish; turnkey; 135 sow operation; 150 acres; 2 sets of buildings including 1 14-year-old and 1 7-year-old home. Impressive setup.
We have a wide selection of dairy, poultry, hog and cash crop farms for sale. Over 85 farm properties to choose from.
Contact William Steenstra
R.R.#3
Clinton, Ont.
Phone: (519) 482-3780
or Peter Damsma
R.R.#5
Clinton, Ont.
Phone: (519) 482-9849

Real Estate

For sale: Well-established Dutch store in south-western Ontario. Excellent Main St. location. Two storey, 1300 sq. ft. brick building. Modern, fully equipped store and spacious upstairs apartment. Reply to File no. 2460, Calvinist Contact 99 Niagara St., St. Catharines, ON L2R 4L3

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100 acres, 85 acres cropable, balance bush. Four-bedroom brick home. Bank barn. Ill health forces sale. Asking $115,000.00.
200 acre farm suitable for beef and hogs. Open bottom land. Bush. Brick home; large barn; two silos. Extra 100 acres can be purchased if required.
200 acres. Barn setup for hogs. Seven-room home. Asking $110,000.00.
Dairy setup, 180 acres workable. Double four milking parlour. Free stall barn. Heifer barn. Two silos with power feeders. Good four-bedroom brick home. Large implement shed. Paved road.
150 acres, dairy stable. Large implement shed. Some bush, balance well-drained land. Three-bedroom home. Vendor offering terms.
150 acres beautiful park-like setting. Modern dairy barn. 20' x 64' silo. Implement shed. Five-bedroom brick home in immaculate condition.
Above properties close to Christian school and church.
Contact: **P.H. Hiller Realty Ltd.**
935 Main St. W.
Listowel, ON
Ph: 519-291-1544
Albert Carson 291-1395
or Helen Cullen 291-1709
M.L.S. Realtor

SANDY BAY COTTAGES
RICE LAKE
5th Season Celebration

Discount packages for May, June, Sept. and Oct. include accommocation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences.
Write or phone for our brochure and newsletter
ART & SUE BREEZE
R.R.#1
Hastings, Ontario K0L 1Y0
705-696-2951

LITTLE EUROPE RESORT
BRACEBRIDGE, MUSKOKA

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem-en vis gelegenheid (ideaal voor groepskampen).
"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.
• No pets please • Showers available
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Telephone: (705) 645-2738

Vacations

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 130, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort
and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Investors wanted
Safe mortgage fund

Any amount — interest up to 15% — short or longer term
Marshor Financial Services
call 416-433-7001 and ask for Jerry
201 King Street West, Oshawa, ON L1J 2J5

Come to the beautiful Fraser Valley!

40 rolling acres in sunny South Langley, selectively cleared with pond and stream. Farm is currently set up for beef but could easily be changed for horses or ?? Ideal for a pure-bred operation.
Top quality barns, workshops and fences.
Main home features living room, oak kitchen, eating area, 4 bedrooms, 3 baths, large rec. room. Spotlessly clean.
2nd home is completely private with own driveway, currently rented.
Priced at $830,000.00
Owner willing to help with financing or will look at trades.
For more information on this outstanding property write to:
Joan Vant Geloof
WOLSTENCROFT REALTY LTD.
19987-68 Ave., Langley, B.C. V2Y 1H8
or phone (collect) 530-0231

FOR SALE

Calvinist Contact wishes to dispose of the following used surplus equipment:
1) One Xerox Cheshire Model 730 Label Printer
2) One Compugraphic "Compuwriter 11 JR" typesetting machine
3) One Kodak Ektamatic Processor
For information, contact:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
99 Niagara Street
St. Catharines, ON L2R 4L3
Phone (416) 682-8311

Classifieds

Teachers

ATHENS: Athens Chr. School is inviting applications for a teacher in **Grades 5-8** for the 1987-1988 school year. Ability to teach French would be an asset. Please send letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve.)

HOUSTON, B.C.: The Houston Chr. School is seeking applications for a **Grade 7/8** teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home).

LUCKNOW: The Lucknow and District Chr. School seeks applications for a **combined administration/special education** position. Please send all resumes to: Mr. W. Kamphuis, Principal, Box 550, Lucknow, ON N0G 2H0. Tel. (519) 528-2016.

Ministers

New Life CRC, Abbotsford, B.C, organized Oct., 1986, as the fifth Abbotsford CRC, is seeking its first pastor. Church profile available on request. Send inquiries and resume to: Calling Committee, c/o Bob Brandsma, 190 Gladwin St., Abbotsford, BC V2S 4N5

Help Wanted

Part-time **custodian** needed for the John Knox Memorial Chr. School in Fruitland, Ont., for the 1987/88 school year. Interested persons should contact Mr. Peter Groot at (416) 643-3203.

Opportunity for couple who would like to do some farming on their own and help 3/4 time on dairy farm. House and barn supplied. Dairy experience necessary. Phone Norwich, Ont.; (519) 863-2096.

Full-time **housekeeper** needed to care for young infant, to prepare meals and maintain home. Anticipated starting date would be Oct. 1, 1987. A third-floor apartment overlooking beautiful Lake Superior with private entrance is available. Please send applications with references before June 15, 1987, to Dr. & Mr. Pierre Vroom, 298 N. Court St., Thunder Bay, ON P78 4W3. Phone (807) 345-0656.

"Working" warehouse supervisor needed immediately. Duties include: shipping/receiving, inventory control and all aspects of warehousing.
Warehouse person; Duties are: driving forklift, truck, some shipping/receiving and general warehouse duties.
Send resume to:
Triple-C-Imports Ltd.
Att.: Warehouse Manager
4445 Harvester Rd.
Burlington, ON L7L 4X1

For Sale

Lelawala the Maid of the Mist
the legend and love story about Niagara Falls
as told and illustrated by Lini R. Grol.
Hardcover.
Send $10 + $1 postage to:
Lini R. Grol
1431 Pelham St.
Fonthill, ON
L0S 1E0

Teachers

OWEN SOUND: A teacher is required for **Grades 3-5** commencing in Sept., 1987. Please write to: Mr. Garth Bierma, Principal, **Timothy Chr. School,** 199 4th Ave. W., Owen Sound, ON N4K 4V1 or call (519) 371-9151.

SASKATOON: Saskatoon Chr. School has a possible opening for a **Grade 1 and 2 combination** for the 1987-88 year. Send applications to the school at 2410 Haultain Ave., Saskatoon, SK S7J 1R3.

SMITHVILLE: Smithville District Chr. High has two teaching positions available either full-time or part-time. The two positions can be made up of a combination of courses including art. Please send your application to: Mr. B. Stroobosscher, Principal, Box 310, Smithville, ON L0R 2A0.

Teachers

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal** and a teacher for **combination of Grades 4-5-6.** Ability to teach French will be an asset. Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

Help Wanted

Help Wanted

Full-time experienced florist needed

for 40 hours a week.
Must be qualified in all phases of floral work and retail store experience. Temporary room and board available.
Please call or write:
Margriet Kruisselbrink
c/o THE VILLAGE GREEN
P.O. Box 656, 120 Main St., Erin, ON N0B 1T0
Tel. (519) 833-9991 (bus.) or (519) 823-1446 (eve.)

Salem Christian Mental Health Association

invites applications for

Executive Director

The successful applicant will have counselling and administrative experience. This position includes central responsibility for development of sound Christian mental health care, recognizing that healing should take place within a person's faith community.
Commencement date negotiable.
Letters should be sent to:
Secretary of the Board, Salem M.H.A.
128 Willowdale Ave., Willowdale, ON M2N 4Y2

Permanent full-time position available
for fully qualified

autobody technician

Must be experienced in major collision repair. Our brand new shop has the latest in pulling and measuring equipment, downdraft spray booth and currently employs 8 men. Consider re-locating to beautiful northwestern B.C.
For more information call collect:
Norm Mantel (604) 635-3929
Norm's Auto Refinishing
Terrace, B.C.

Campus Chaplain Needed:
Brock University, St. Catharines

Classis Hamilton and Niagara are seeking a qualified person to work **half-time** in Campus Ministry.
The task includes:
- outreach to Christian Reformed and Reformed students on campus,
- Leading study sessions on Christian World View,
- Working in co-operation with other Christian ministries on campus,
- Enlist support from local Christian Reformed Churches in the social needs of students.

Effective date for filling the position is immediate.
Please send resume or request for more information to:
D.R. Tigchelaar
69 Trelawne Dr., St. Catharines, ON L2M 2H1
or phone: (416) 935-5373

Teachers

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

WILLIAMSBURG: Our school is in need of a teacher for a **combined Grade 5-6 class** for Sept. 1987, or for **remedial help and principal relief.** Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, **Timothy Chr. School,** Williamsburg, ON K0C 2H0. Phone: (613) 535-2687.

Summer Job Market

High school student wants work on farm for summer holidays. Has previous farm experience. Please call John Wiebenga, (519) 821-1155.

ABBOTSFORD, B.C.: I am a 22-year-old 4th year university student who wishes to have a job in the Lower Fraser Valley area for the summer. I am in elementary education and would like something in the area of teaching/working with young children (preferably in Grades 4-7). Other work experience includes strawberry boss, milking cows and tractor work, and waitressing. Will take anything else though. Own transportation. Interested? Phone Kelly Kool at (604) 852-4005; 39205 N. Parallel Rd., R.R.#4, Abbotsford, B.C. Canada V2S 4N4

ACTON: 15-year-old Grade 10 student seeking summer job in Southern Ontario. Has some mechanical experience and is willing to work on a dairy farm. Write or call Jeremy Adema, 23 Greenore Cresc., Acton, ON L7J 2T1; (519) 853-3206.

ACTON: 19-year-old Redeemer College student seeking a summer job in the Acton area. Available May 11. Call (519) 853-2455 and ask for Annette on the weekends.

BRANTFORD: I am a fourth year education student at Redeemer College, looking for work, preferably in the Brantford-Hamilton area. I have lived on the farm all my life helping with field work, gardening and housework. I have done teacher assisting for a Grade 3 class. I have worked in greenhouses and landscaping as well as on a vegetable farm. I have also taught Vacation Bible school. I am available until the end of Aug. Please contact: Theresa Bootsma (519) 752-6316.

BRANTFORD: My name is Michael Bootsma and I am a third year student at Redeemer College. I am a hard worker, having helped on the home farm, working in construction and renovating and doing various odd jobs like chopping wood. I will be available for work at the beginning of June to the end of August. Please contact me at home at (519) 752-6316.

CAMLACHIE: 15-year-old high school student wishes a summer job preferably in the Sarnia-Wyoming area. Willing to try anything. Please phone 542-1963. Stewart Klazinga (jr.), R.R.#1, Camlachie, ON N0N 1E0

An ad in Calvinist Contact gets results!

Summer Job Market

CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CANNINGTON: 18-year-old, University-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.

CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (preschool to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.

COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. Please write me Judy Rhebergen at R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.

DRAYTON: 16-year-old student seeking summer employment. Will do anything. Experienced in dairy farming, babysitting and working in a store. Please call Denise at 638-2125.

EDMONTON, Alta.: I am a 16-year-old female, going into Grade 12 at Edmonton Chr. High school. I am looking for a job during the summer from July 15 to Aug. 31. I enjoy doing housework, babysitting, yard work, house sitting or tutoring young children. I am looking for a job that is preferably in Edmonton-Spruce Grove area. I do well in school, have experience in babysitting, camp counselling (junior counsellor), general office work (filing, large mailings) and I have volunteered as a helper at Hope CRC Vacation Bible School. Please contact: Shawna Ford by calling (403) 962-2749 or by writing to Box 29, Site 1, R.R.#1, Winterburn, AB T0E 2N0

EDMONTON, Alta.: Hi! I am a 16-year-old, energetic, Christian girl, going into Grade 12 at Edmonton Christian high school. This summer I am seeking employment preferably in Edmonton-Spruce Grove area, from July 15 to August 22. I enjoy working in- and outdoors and will cook, clean, babysit and do odd jobs around the office (filing, large mailings). But I am also willing to learn new things such as cashiering. I have my driver's licence and I have experience in camp counselling. Please contact: Shannon Ford, Box 29, Site 1, R.R.#1, Winterburn, AB T0E 2N0; (403) 962-2749.

FENWICK: Seeking a job in: full-time nanny/housekeeper, live in. Preferably in Niagara region. With references.
Contact Leona Piepers, 1026 Church St., Fenwick, ON L0S 1C0; (416) 892-3243.

HAMILTON: 17-year-old Grade 12 student seeking employment as an electrical apprentice commencing July of 1987 in the Hamilton area. Have some experience but eager to learn. Call Dave Vuyk at 416-389-4047 anytime. References available upon request.

Classifieds/Events

Summer Job Market

LISTOWEL: I am a fourth-year student at Calvin College, My majors are Fine Arts and Elementary Education. I would like to find a summer job preferably in the field I am studying, but also have experience in landscaping and store cashier. Please write me at: Elizabeth J. Hobrink, 257 Union St., E., Listowel, ON N4W 2H1; phone: (519) 291-3577.

LYNDEN: I am a third year animal and poultry science major (Bsc. Agr.) at the University of Guelph, looking for a summer job in a related field. Please contact me, Jacob Ringelberg at (519) 647-2290.

OSHAWA: 2nd year Brock University computer science student looking for a computer related job in the Oshawa area. Have knowledge of basic Pascal, Cobol and Assembly and have experience working with IBM, PC, MacIntosh, VAX 11/780 and Commodore PET computers. For more information or for inquiries phone Jerry at (416) 934-2724 before Apr. 21 or (416) 579-1402 after Apr. 21.

PARKHILL: I am soon to be a 16-year-old, Grade 11 student who would like to work in a garage, cleaning and helping out because I want to be a mechanic. I am very eager to learn and am a hard worker. I'd like to work anywhere in Ontario. Please call (519) 232-4488 and ask for Bonnie.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. CATHARINES: I am a Grade 11 student and would like to gain experience in an office or store but will do almost anything else. I know a little about computers and accounting and can type. Please phone 937-3833 and ask for Sharlene.

ST. CATHARINES: Hi! My name is Donna Suk, and I'm looking for a summer job. I'm 18 years old, and I will be graduating from high school in June. I've had one summer's experience in a camp kitchen and one on a dairy farm. I also have experience in greenhouses, babysitting and I presently clean after school at the school I attend. I'm willing to learn something new. If you can help me out, please call me at 416-934-3605.

SEAFORTH: Grade 12, 18-year-old male student seeking summer employment in the area of garden work. Write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone (519) 527-0705.

SEAFORTH: 18-year-old male seeking employment in the area of gardening. Has some experience in this area. Am also interested in trying out skills relating to forestry. Write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or phone 1-519-527-0705.

STRATFORD: Sixteen-year-old is seeking summer employment in greenhouse, landscaping or farming. Experience: 2 years on dairy farm, other experience; cage layer, broilers, hog farms. Please call: Mark Frankruyter, 519-271-6038 or write: M. Frankruyter, 154 Stracham St., Stratford, ON N5A 2B3

Hire a student this summer.

Summer Job Market

STRATHROY: I am a 16½-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call 519-245-5618.

TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience: Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.

VICTORIA, B.C.: Female, Grade 12 graduate is seeking employment as a live-in nanny/housekeeper with a French speaking Christian family in Montreal from July to December. Please reply to Carolyn Schenk, 4272 Moorpark Place, Victoria, B.C. V8Z 6P2

Summer Job Market

WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info. write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.

WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.

Advertising Deadlines

Fri. May 22	Tues. May 19	Wed. May 13 - 8:30a.m.	Thurs. May 14 - 8:30a.m.
Fri. May 29	Tues. May 26	Wed. May 20 - 8:30a.m.	Thurs. May 21 - 8:30a.m.
Fri. June 5	Tues. June 2	Wed. May 27 - 8:30a.m.	Thurs. May 28 - 8:30a.m.

SHALOM MANOR

is holding their
Annual ABC sale
Anything — Baking — Crafts
May 30, 1987, 10 a.m. - 2 p.m.
dining, shopping, entertainment
Donations are always appreciated.

Op 8 juli 1987 zal er weer een

HOLLANDSE DAG

gehouden worden in Strathroy.
Plaats: **Strathroy Arena, 334 Metcalfe St. W.**
Spreker: Ds. H. van der Windt van Dunnville,
gedurende het morgen-programma
Verder een afwisselend programma van muziek, voordrachten en zang. Om half tien staat koffie en koek voor u klaar, terwijl het programma begint om 10 uur v.m. en eindigt om 4 uur n.m.
Lunch en een vrolijk gezicht meenemen. Iedereen welkom!
Het Bestuur.

Seventh Annual Clinton Klompen Feest

May 15-16, 1987
Clinton Community Park

Starts Friday evening — Lots of fun and games
At 11 a.m. Saturday — giant parade
— Giant barbeque and Dutch delicacies (oliebollen, haring, paling, croquetten, etc.)

Don't miss it!!!

Bed & breakfast: Contact J. Schoonderwoerd at (519) 482-3460

For info.: Contact Jenny Valkenburg
159 Rattenbury
Clinton, ON N0M 1L0
Phone (519) 482-9454

Jordan Art Gallery

Christine de Jong
tel. 562-7478
Jordan Rd., Jordan Station
4th house on right from QEW
Evenings, Fri., Sat.,
and by appointment

Spring showing of

watercolours and woodcut prints by Chris Stoffel Overvoorde
etchings by George Langbroek
watercolours by John Pijl
etchings by Audrey Shimizu
fine art prints
posters
framing

Science Day

For Senior High School Students
at
Redeemer College
Thursday, May 21, 1987
9:30 a.m. to 3:00 p.m.

Join other High School students from across the province for a day of illustrated lectures, discussion and fellowship. Senior High School students interested in science are invited to participate.

For registration or information, please contact the College.
Redeemer College, Ancaster, Ontario, L9G 3N6
(416) 648-2131

Ontario Christian Reformed Church School Association

30th Annual Convention

Saturday, September 19, 1987
8:30 a.m. - 4:30 p.m.
Host: TRENTON CRC
Place:
E. Northumberland S. School, BRIGHTON, Ontario
Inspirational speaker:
Mrs. Cele Mereness,
Co-ordinator Teacher Trainer CRC Bible Way Curriculum
Panel discussion:
Content vs. Process in Church School Education
Dr. Harvey Smit, Director of Education CRC Publications
Twelve workshops covering a whole range of church school education from *Teaching Young Children, Friendship, Catechism,* through to *Developing a Nourishing Adult Education Program.*

For more information and registration contact your church school superintendent or phone 519-884-6044

VISIT MEXICO

October 15 - 22, 1987
SEE
MEXICO from a Missionary Perspective
Church Planting — Bible distribution — Translation
VISIT
Mexico City, Acapulco and Surrounding Area
The Pyramids and Quaint Native Villages
WORSHIP
In a Native Church
TOUR LEADERS
Rev. Chester Schemper, W.H.B.L.
and
Rev. Harry VanderWindt, Dunnville, Ont.
COST
$895.00
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John Lutgendorff
World Home Bible League
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Weston, ON M9N 3N3
Tel: (416) 741-2140

Dutch

Laat uw licht schijnen (5)

J.A. Ader-Appels

Uit de gevangenis kreeg ik brieven en gedichten toegesmokkeld. De gedichten geven een beeld van wat er in die dagen in hem omging.

't Is niet om mij dat ik die muren uit wil duwen,
Naar ruimte hijg en schreeuw om recht!
'k Weet mij verward in een onmeedoogend kluwen
En ken het deel dat mij zal worden toegelegd.
't Is niet om mij: 'k heb fel en taai gestreden,
Bij dag noch nacht begeerd naar rust;
'k Heb in het lijden der gedoemden mee geleden,
En vaar nu heen naar verre, lichte Kust.

Maar 'k moet nog zooveel diepe dingen zeggen
Aan haar die altijd op mij wacht;
Ik moet een kindje in zijn bedje leggen
En kussen het een zacht goe-nacht!

Ze zijn er niet alle. Vier hebben mij nooit bereikt. Hij schreef mij brieven, vele brieven, met een stompje potlood dat hij tusschen de voering van zijn jasje bewaarde, maar vele ervan moest hij weer verscheuren, omdat hij ze niet uit de gevangenis kon krijgen. Op dezelfde manier schreef hij preeken voor zijn medegevangenen, opdat zij ook Zondag zouden hebben en gaf ze hen bij het luchten. Hij sprak urenlang 's nachts met een ter dood veroordeelde die in een cel onder de zijne zat. Hij stond dan op zijn krib onder het tralieraampje. De gevangene van beneden stond ook op zijn krib voor het raampje. Zoo spraken zij samen, op gedempten toon. Zoo smokkelden zij, met allerlei touwtjes en bandjes uit hun ondergoed aan elkaar gebonden, een Nieuw-Testamentje bij den gevonniste naar binnen. Zoo kwam er langzaam maar zeker licht en troost in deze donkere cel, in dit donkere hart vol wanhoop:

"Want hem, die U geheel en al behoort,
Wordt niets ontnomen, dood is leven."

In het uur voordat deze ter dood veroordeelde weggehaald was, hadden ze allen in de cellen rondom op hun knieën gelegen, geloovigen en ongeloovigen, terwijl Domie hem had toegesproken door een buis of luchtkoker. "Mijn man is in de gevangenis tot geloof gekomen, door middel van den dominee, die in een cel naast de zijne zat," vertelde mij een dame.

"Laat uw licht alzoo schijnen voor de menschen, dat zij uw goede werken mogen zien en uw Vader die in de hemelen is, verheerlijken."

Het is niet moeilijk blijmoedig te zijn wanneer alles "voor wind en stroom gaat," maar om ongebroken van geest te blijven en tot steun en zegen voor anderen te zijn wanneer wij "als uitvaagsel" worden beschouwd en worden behandeld, zooals Paulus ergens zegt, dat is heel wat anders. Mijn man heeft bij deze tekst een dikke streep gezet in het bijbeltje, dat hij tusschen zijn waschgoed naar binnen gesmokkeld kreeg. Paulus spreekt daar over zijn eigen behandeling in de gevangenis. Het lijden "om Christus Wil" is in deze oorlog weer actueel geworden. En ook is gebleken, dat er een Bron is van werkelijke kracht en dat, wie daaruit drinkt, nimmermeer dorsten zal.

Iederen avond om elf uur reed er een auto voor de gevangenis met een houtvergasser. Ze noemden het "de hakkepoffer." Dan gingen zij rechtop op hun krib of op hun stroozak zitten en luisterden ingespannen (mijn man zat met twee anderen in een cel).

Want nu kwam het: Er werden celdeuren opengegooid. De hunne ook? Neen, die bleef dicht. Vannacht bleef die nog dicht. "Heraus!" werd er geschreeuwd. Nu waren er voetstappen op de gang. De gevangenen moesten alles buiten hun deur zetten wat ze niet meer noodig hadden. Ook hun emaille drinkkroezen. Die tikten op het graniet van den gangvloer. Ze luisterden en telden.

"Zeven," zeiden ze tegen elkaar. "Vannacht zijn 't er zeven." Meer hoefden ze niet te zeggen. Ieder wist, wat dat beteekende. Deze menschen werden vannacht in de duinen vermoord.

"Sani, es ist Zeit," klonk dan een stem. Sani — afkorting van "Sanitäter" deed dienst als gevangenisdokter. In het burgerleven was hij een Duitsche vrachtrijder. Sani moest mee om te constateeren of de menschen wel goed dood waren. Even later hoorden ze de hakkepoffer beneden voor de deur wegrijden.

(Wordt vervolgd)

In memoriam 20 nov. 1944, Ds. B.J. Ader.

Nogmaals: de hand-druk

Nu er toch nog nagepraat wordt over de beroemde hand-druk voor en na de dienst, zou ik ook graag m'n duitje in het zakje doen.

1. Alle dingen, ook betreffende de gereformeerde liturgie, moeten in het licht van de geschiedenis, het verleden, worden beoordeeld. Voor de hand-druk betekent dat, dat die noodzakelijk werd in de eerste, verwarde situatie na de Reformatie.

Er waren nogal wat rondreizende predikers (na de Afscheiding ook weer), die wel graag de kansel wilden beklimmen. Zo iemand, min of meer een vreemdeling, moest zich dan eerst bij de ouderlingen vervoegen, die hem behoorlijk aan de tand voelden.

Als alles goed was, kreeg hij toestemming maar omdat de gemeente hem waarschijnlijk niet kende, werd hij door een ouderling "opgebracht." Nu wist dus de gemeente, dat ze een gereformeerde prediker voor zich hadden. De "hand-druk" ontsloot voor de man de kansel.

2. We hebben gelezen, dat nu de hand-druk betekent, dat de ouderling (namens de kerkeraad dan zeker!) de dominee "opdracht geeft" om die morgen en of middag te preken. Daar moet een vraagteken achter. Ik laat nu maar rusten de vraag of ik "namens de kerkeraad" preek, of in opdracht van Christus, de Opperherder.

Maar zelfs in het eerste geval zeg ik: pardon, broeder, de kerkeraad heeft mij in de beroepsbrief en het bevestigings-formulier die opdracht gegeven voor het leven, tenzij ik vertrek of met emeritaat ga. En die opdracht hoeven ze niet, en moeten ze dus niet, elke week herhalen!

3. Betreffende de hand-druk na de dienst, moet aan de juiste opmerkingen die br. J. Tamming Sr. daarover maakte nog iets worden toegevoegd. 'k Doe dat maar weer in de ik-vorm. Als er bezwaar tegen mijn prediking is, dan moet dat komen van de kant van de hele kerkeraad, en na rustige bespreking van de preek. Daar komt heel wat voor kijken! Hoe ter wereld kan een ouderling, en dat direkt na de preek(!) "namens de kerkeraad' nog wel, publiek uitmaken of de preek naar Gods Woord was of niet?

Twee ervaringen, die als illustratie kunnen dienen. Vlak na de preek zei de "dienstdoende ouderling" met luider stem, in het gangetje achter de kansel: "Dat is niet waar!" ('t ging over de uitleg van Matth. 2:15). M'n reactie: "Broeder, 'k heb er lang op gestudeerd; doet u dat ook, en kom dan Woensdagavond eens met me praten." Hij kwam, maar om excuus aan te bieden.

Tijdens de leergeschillen in de veertiger jaren preekte ik over de betekenis van de doop (Cat. 27). De "dienstdoende ouderling" was juist de broeder, die geheel aan de kant van de synode stond. Een edel mens. Hij gaf me de hand na de preek en toen we in de kerkeraadskamer waren, zei hij: "U weet wel dat ik het persoonlijk niet eens was met uw preek, maar ik weet ook dat bijna de hele kerkeraad het wel met u eens is."

Ik wil maar zeggen: laten we elkaar niet voor de mal houden met die handdruk na de dienst als een soort goedkeuring!

4. 'k Heb met belangstelling gelezen wat dienstdoende ouderlingen zo voor en na tot de prediker zeiden voordat hij de kansel beklom. Ikzelf heb niet zulk een rijke ervaring. En als ze de "dominee" (wat 'n woord!) sterkte willen wensen, laten ze dat dan allemaal maar in de kerkeraadskamer doen, inplaats van de laatste nieuwtjes uit te wisselen ...

'k Denk nog altijd terug aan de tijd dat ik op Curacao tijdelijk predikant was. Dan ging de hele kerkeraad vijf minuten voor de tijd naar binnen. Geen "dienstdoende ouderling." En als 'k dan naar de kansel liep, deed ik dat "in opdracht van Christus" en op uitnodiging van de kerkeraad. Maar maak van die twee a.u.b. geen tegenstelling!

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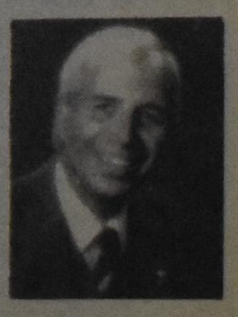

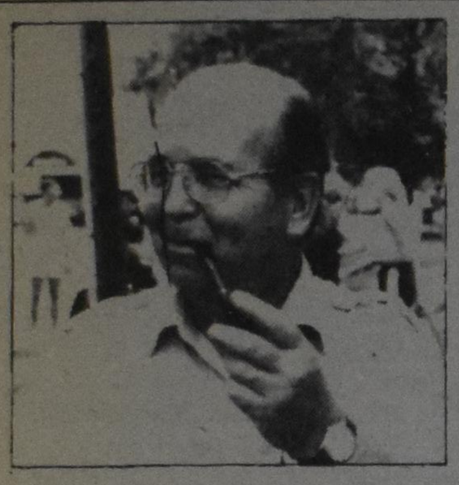

Kommentaar met een knipoog

Herman de Jong

Erbarme dich ...

Maakt u dat ook wel eens mee, dat er uit plotselinge ontroering binnen in je iets gaat trillen? Een voorjaarsmorgen ... achter in de tuin, hoog in een boom, een vogeltje dat uit puur genot een kwinkslagend melodietje de tuin in fluit. Een kleinkindje, dat met ernstige grote ogen je baard onderzoekt. Een getrouwde dochter die, thuisgekomen, een stukje Bach feilloos en gevoelig speelt. De donkere oboe van een pijporgel die kan klagen als een cello. De ijle waterkleuren van een winterlandschap-schilderijtje, geverfd door een jonge schilder, die zelf niet eens weet hoe goed hij is.

God heeft nog stukjes Paradijs achtergelaten. Soms zou je het tegen je aan willen drukken om het niet te laten ontglippen ... blijf nu toch, blijf nu toch met Uw schoonheid, Uw ontroering, Uw goedheid ... waarom toch moet Gij U zo spoedig weer oplossen in het alledaagse?

Eens is er een Paradijs geweest ... eens zal het terugkomen! Maar in de tijd daartussen klinkt de klagende Mattheüs-Passie melodie: Erbarme Dich ... Erbarm U over deze wereld Heer ... ontferm U over mij, zondig-gebrekkig mens.

De CBC zond een gala-concert uit een paar zondagen geleden. In de Roy Thompson Hall hadden zich kunstenaars van naam verzameld. Yo-Yo Ma, Jean Pierre Rampal, Isaac Stern, Maureen Forrester, Rostropovich! Eigenlijk moet je in de Hall zitten om ten volle van zo'n weergaloos mooi concert te kunnen genieten, maar de kaartjes waren $1,000.00 per stuk, dus was ik er niet. Prachtige uitvinding die teevee .... de huiskamer kost niets en je kunt zelfs gedurende het concert nog koffie drinken ...

Gespannen luisterde ik naar de slepende melodie van de "Erbarme Dich" Bach-aria, zo gevoelig gespeeld door de oude Isaac Stern en gezongen door de vrolijke Maureen Forrester, die nu wel erg smartelijk keek. Maar er sprong geen vonk over ... het deed me niets. Nog eenmaal, tegen het einde, zette de viool alleen weer de melodie in, nu veel zachter, en plotseling voelde ik een rilling over mijn rug gaan, want nu pas kreeg de melodie ziel en het was alsof de oude violist voor het eerst aanvoelde wat Bach bedoeld moet hebben: wereld ... hier hangt mijn Heiland aan het kruis van Golgotha, smartelijk lijdend voor al onze boze zonden. Dacht hij daaraan, die oude man van het oude ras? Misschien niet. Misschien zag hij alleen maar een wit meisjegezicht achter het kleine getraliede raam van een vee-wagon en een concentratiekamp waar vier SSers haar met schallende lach op een tafel legden en haar om beurten verkrachtten.

Ontferm U over ons, O Heer ... "Een cel is maar twee meter lang, en nog geen twee meter breed, kleiner nog is het stuk grond dat ik nu nog niet weet ...."

Ontferm U over ons, O Heer! .... Afganistan. Een waterpijp, nu droog, waarin moeders en kinderen zich verborgen voor het oorlogsgeweld. Lachende soldaten, die een vlammenwerper opstellen voor de opening van de pijp ...

Ontferm U over ons, O Heer! ... Een moeder neemt haar grote zoon mee naar de supermarket. Hij loopt wat vreemd, soms maaien zijn armen als molenwieken, zijn mond kwijlt een beetje, maar dit is fijn hè, moeder, zo'n grote, grote winkel en zoveel mensen. Hij zegt "dag" tegen alle dames, heel vriendelijk! Dan verspert hij toch plotseling het boodschappenkarretje van een dame. De dame richt zich tot de moeder en zegt: "Hoe kunt u nu zoiets meenemen naar een winkel ...."

Ontferm U over ons, O Heer! .... Er staat een kerk in Canada. Het is zondagmorgen en de dienst is over. God sprak en zijn kinderen bogen zich voor zijn heilig aangezicht. Het kerkpad is nu bijna leeg. Broeder X loopt veerkrachtig naar zijn auto die achter de kerk staat. Broeder Y loopt nog veerkrachtiger naar zijn auto die vóór de kerk staat. Ze moeten elkaar wel passeren! Broeder X vindt dat niet leuk, want broeder Y is van een andere richting. In het kort gezegd: broeder Y kijkt vooruit en broeder X achteruit. Daarom praten de broeders niet met elkaar.

Broeder Y zou dat wel willen, maar heeft zoetjes aan alle pogingen om een muur van onverdraagzaam conservatisme te doorbreken opgegeven. Broeder X bedenkt plotseling dat de kerkdeur misschien nog op een kiertje staat en zo wordt een pijnlijke ontmoeting voorkomen ...

Ontferm U over ons, O Heer! .... als we met ons groot geschut van een achterdochtig, zwart-wit denken en theologische woorden-steekspel de roos van Uw lijden en dat der mensheid voorbij schieten.

Ontferm U over mij, o Heer! .... 't En zijn de Joden niet, Heer Jesu, die U kruisten, Nog, die verradelijk U togen voor 't gericht .... Ik ben't, o Heer, ik ben't die U dit heb gedaan. Ik ben de zware boom die U had overlâân, ... Want dit is al geschied, eylaas om mijne zonden ....

★ ★ ★ ★

Tussen paradijs en Paradijs een kruis ... God, mijn lieve God, wat hebt Gij de wereld lief gehad! Waarom, waarom toch is het zo moeilijk Uw voorbeeld van liefde te volgen? Nog liet Gij ons stukjes paradijs ... een vogelzang, een zonsondergang, de schitter-ogen van een kind, een mannenkoor dat psalmen zingt! Maar wij zijn zo bezig met onszelf, met wat er wel van de kerk terecht moet komen, met onze hunkering naar nog meer aardse goederen, met onze lichaams-pijntjes, met ons veilig stellen op het theologisch parkeer-terrein, met onze lusten die niet uit liefde geboren zijn, zo bezig, dat we met open ogen Uw liefdestuin voorbij snellen.

Er ging iets moois voorbij,
Zo aan mijn hoofd voorbij,
vlak langs mijn hart voorbij-
ik wist niet wat.

Ik deed het venster dicht,
En bei mijn ogen dicht,
En al mijn vingers dicht-
Of ik het had.

Ik liep naar buiten toe,
Heel naar de verte toe,
Zoo naar den hemel toe-
Of ik het vond.

Ik nam mijn eigen hart,
Keek in mijn grote hart
Diep in mijn lege hart-
Of het daar lag.

Toen in de schemering,
Dacht 'k in de schemering,
Dat in de schemering -
IEMAND mij riep ---

Toen heb ik zacht geschreid,
Heb ik heel stil geschreid,
Heb ik zo lang geschreid-
Totdat ik sliep.

Adama Van Scheltema.

Herman de Jong woont in Jordan Station, Ont.

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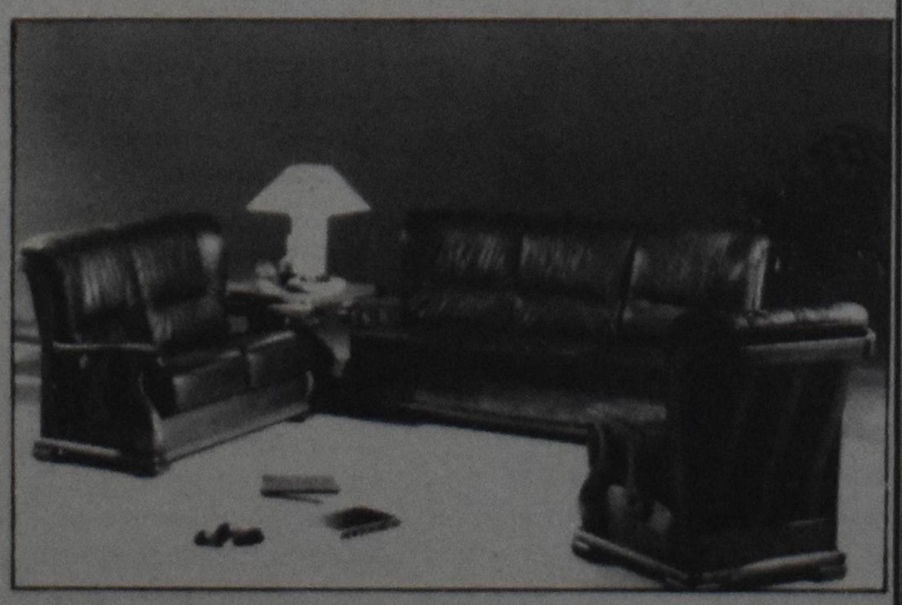

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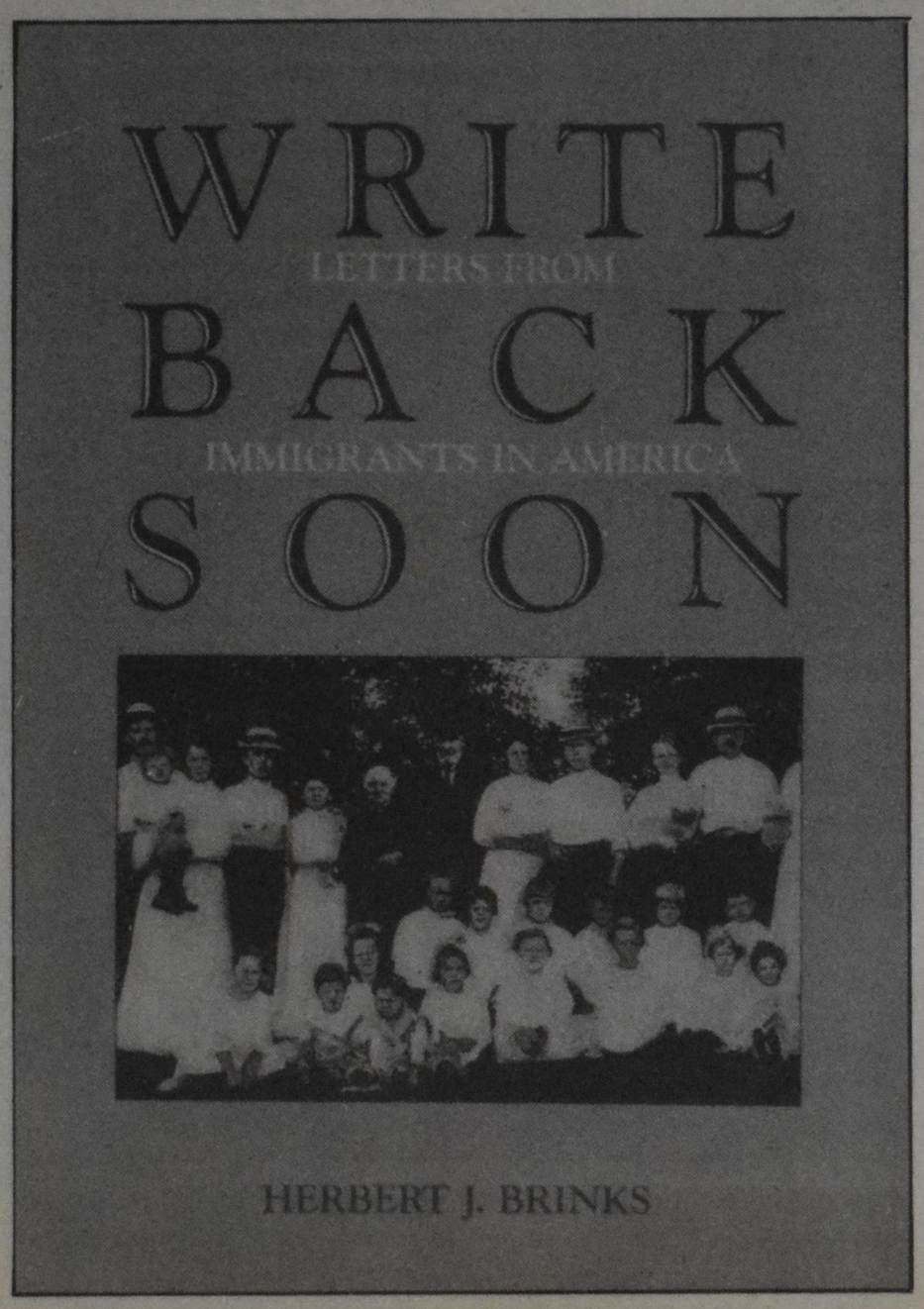
Books

Robert VanderVennen, page editor

History

The Dutch immigrants of 100 years ago

Write Back Soon: Letters from Immigrants in America (1847-1920) by Herbert J. Brinks. Burlington, Ontario: CRC Publications, 1986. Paperback, 133 pages, $10.20. Reviewed by Robert VanderVennen.



How can we find out today what it was like for Hollanders to immigrate to America 100 years ago? Find letters that those new immigrants wrote back home. Dr. Brinks, historian and curator of the archives at Calvin College, did just that. He found 1,400 old letters in Dutch attics and has skillfully woven together their composite story, spiced with lots of pictures. This book was first published in Dutch under the title *Schrijf spoedig terug*.

The letters tell of hardships and hardy, optimistic people. They speak of the price of land and the hourly wage rates for strong men. They speak of church life and the importance of worship in their own way and in their own language. Of great importance was being able to clump together with other Dutch people — they could handle new experiences, heartbreak and back-breaking struggle if only they didn't need to learn a new language and new customs.

There is a chapter each on the often grim experience of crossing the ocean, on the Michigan settlement in Van Raalte's colony called "Holland" and in "urban" Grand Rapids, settlements in the Chicago area, Wisconsin, Iowa and other western farmlands. The final chapter deals with the Dutch churches in America, both the Reformed Church in America, for which Van Raalte opted, and the new Christian Reformed Churches founded in 1857. Two pages deal with Dutch immigration to Canada in that time period.

The Dutch who immigrated knew what they were doing; they didn't blindly run for the other end of the rainbow. Letters like these were important in giving hard information to people who were considering immigration. The letters make clear that it was easier for immigrants who had some capital to start with, both in terms of ocean travel conditions and being able to buy farm land right away instead of first needing to save money from a meagre hourly wage. It seems that all but the very first found people from their hometown already living in the new places to which they moved.

Finding that vast amount of open land waiting to be farmed must have been mind-boggling for the Dutch immigrants who wanted to farm. Their letters suggest that the land was just sitting there waiting for them, as if it had just come fresh from the hand of the Creator. I think the only reference to previous occupants is the line on page 81: "... the United States government, both by war and treaty, pushed the native Americans into undesirable areas."

The book moves smoothly even though much of it is (well translated) letters. I think the typography of the book is not as good as it ought to be.

Dutch Canadians who immigrated to farms after World War II will find this book interesting against the background of their own experiences.

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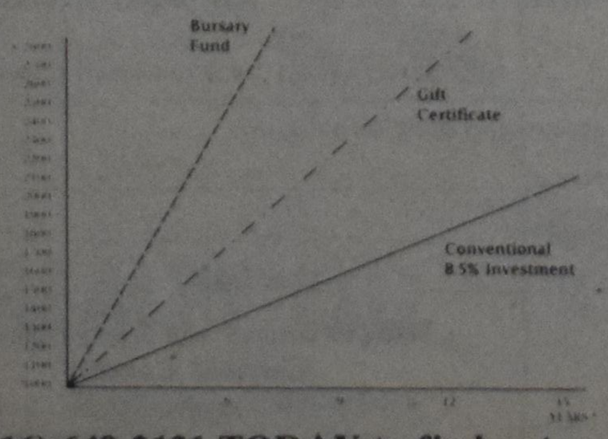

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Calendar of Events

May 15-18	Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in **Waterloo,** Ont. "I Have Hope" is the theme for the weekend.
May 16	Sarnia Chr. School's 4th Annual Bedding Plant Sale and Family Breakfast. Starts 8 p.m. at the school, **Sarnia,** Ont.
May 20	Classis Toronto-sponsored panel discussion on "Christian Education" at 7:30 p.m. in the Immanuel CRC, **Brampton,** Ont. Everyone welcome.
May 23	Spring concert by Christian choir "New Life" at 8 p.m. in Covenant CRC, **St. Catharines,** Ont.
May 21 - June 2	Israel tour with Dr. R. Kooistra. For further information call: (519) 885-6105.
May 27	"Hollandse Dag" at 10 a.m. in the CRC, **York,** Ont. Speaker: Rev. Harry VanderWindt. For info. contact Mr. R. de Boer at (416) 768-3634.
May 31	Brother Andrew (Anne van der Bijl, author of *God's Smuggler)* will preach in Second CRC, **Brampton,** Ont. during the morning services.
May 30 - Sept. 19	"Kaatsen" tournaments: May 30: **Burford;** June 13: **Strathroy;** July 1: **Paris;** July 18: **Woodstock;** Aug. 8: **Burford;** Aug. 22: **Oakville;** Sept. 7: **Stoney Creek;** Sept. 19: **Ingersoll.** For info. phone: (519) 485-0639.
June 2-4	Servant or tyrant: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak, Harry Underwood and Al Wolters. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, **Ancaster,** Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.
June 3	Dr. Edward Ericson, Professor of English at Calvin College and author of *Solzhenitsyn: The Moral Vision* and of an abridgement of Solzhenitsyn's *The Gulag Archipelago,* will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, **Ancaster,** Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.
June 3	"Hollandse Dag" in the CRC, **Kingston,** Ont. Speaker: Rev. Los. For info. call (613) 386-3754 or 384-2493. Admission $5.00, lunch included.
June 10	"Hollandse Dag" at 10 a.m. in **Moorefield Park.** Speaker: Rev. J. Kuntz.
June 12-13	Conference sponsored by Calvin College/ICS on "The Crisis in Central America — A Reformed Approach." At the ICS, 229 College St., **Toronto,** Ont. For info. call (416) 979-2331.
June 20	25th anniversary of **Clinton** & District Chr. School. Social starts at 1:30 p.m., evening program at 7:30 p.m. For info. call (519) 482-9995.
June 27	"Wieringermeer Day" from 11-5 p.m. at **Moorefield** Park. For info. call A. Jongejan at (519) 482-9173.
July 3-4	25th anniversary of Immanuel Chr. School, **Lethbridge,** Alta. Speaker: Rev. John Ooms. Variety program on both days. For info. call (403) 327-4223.
July 8	"Hollandse Dag" in the arena, 334 Metcalfe St. W., **Strathroy,** Ont. Speaker: Rev. Harry VanderWindt. Starts at 10 a.m.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville,** Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.

Biblical studies

Overview of Acts

The Acts of God, by George Sweeting and Donald Sweeting. Chicago: Moody Press, 1986. Paperback, 256 pages. Reviewed by George Van Arragon, St. Catharines, Ontario.

One of the dimensions of Christian living is the ongoing challenge of striking a balance between one's internal faith commitment and one's external life. In the Acts of the Apostles we see how the dynamic faith of the early Christians was forcefully expressed in action.

This book (originally studies written for radio broadcasts) deals with the book of Acts in 28 short chapters. Included are 10 appendices dealing with such topics in Acts as prayer, the Holy Spirit, the church, missions, etc.

This is a somewhat elementary overview of Acts, a bit light on the theological dimensions of the book. The focus is on practical and personal application: "How do *you* respond to ...? What about *your* congregation? How do *we* solve our differences? Have *you* believed in Him?" Each chapter ends with a list of *Things to Remember,* a list of three to six questions and an assignment for further study.

An attempt is made throughout to contemporize the situation of the early church in Acts and to derive from it spiritual and practical principles by which to "measure your life and the life of your church by the pattern presented here."

This little book might be useful as a starter in a small Bible study circle of new Christians struggling with how to begin to live as Christians.